

SERMONS

PREACH'D

AT

ETON,

BY

JOHN HALES,

Late Fellow of that Colledge.

Not till now Published.

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The Texts of the Sermons.

GALAT. 6. 7.

Be not deceived, God is not mocked ; For whatsoever a man soweth, that shall he also reap.

LUKE 16. 25.

Son, Remember, that thou in thy Life-time receivedst thy good things.

I COR. 6. 13.

Meats for the belly, and the belly for meats ; but God shall destroy both it and them.

MAT. 23. 38.

Behold, your House is left unto you desolate.

Page 7. l. 40. for much (ever) read severer. p. 13. l. 32. read 318. Bishops.

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THE FIRST
SERMON.

GALAT. 6. 7.

Be not deceived, God is not mocked; For whatsoever a man soweth, that shall he also reap.



WHEN Abraham made that entertainment (Gen. 18.) to certain men who came unto him, the Text tels us at first that they were three; *And behold, three men stood by him.* Anon, in the next Chapter they are said to be but two; *And there came two Angels to Sodom at even.* But when Lot was now preparing to fly away, they seem to be

but one: For so Lot bespeaks them as one; *O not so my Lord, behold now thy servant, &c.* and the answer is but as of one; *See, I have accepted thee concerning this thing.* Like unto this Trinity and Unity are these words of holy Scripture which I have now read in your hearing; for, if you please, these words, without any wrong unto them, will naturally fall either into three several parts, every one of them containing in it a great lesson for our instruction; or into two; or, if you will, they will altogether point you but one sense. Will you see how they are three? The first is in the first words, *Be not deceived*: this stirs up our watchfulness, and incites us to a perfect survey of our wayes, that so sophistry and deceit creep not in upon us at unawares to abuse us. The second is in the next words, *God is not mocked*: this on the contrary abates

in us some conceit which might arise ; as if that craft and subtilty could go beyond God, and so put some device, some trick upon him. For there have not been wanting some wicked miscreants, who have gone about to try if they could play some such feat with God. The wife of *Jeroboam* disguiseth her self, and comes to *Ahiah* the Prophet ; but all in vain, for the Prophet straightway discovers her ; *Come in*, saith he, *thou wife of Jeroboam, why feignest thou thy self to be another woman ?* We all know that they were devils, and not gods which the Gentiles worshipt, yet so jealous hath God been in this behalf, that he would not suffer such an abuse, though put upon the Devil himself, to escape unpunished. To this purpose we have in our Books a notable example of a wicked Thracian, who coming to the Oracle, and enquiring whether he should find his Horse, yea or no ; he received answer he should : at which breaking out into scorn and laughter, *Lo*, saith he, what a god you worship ; I never had horse to lose, how then shall I find him ? But see what followed ; falling afterwards into the hands of *Attalus* King of *Pergamus*, whom he had grievously offended, the King brings him to the top of an high Cliffe, which was called by the name of *innocent*, the Horse, and thence he cast him off and split him to pieces ; and there he found his horse he enquired for. There is your second lesson. The third is in the last words, *What a man sows that shall he reap* ; and in this we learn, That let the pretences of our actions be never so fair, yet God, first or last, will pull off their disguise and mask, and shew them to the world for such as indeed they are. We read of one *Phryne*, a beautiful Harlot, that feasting one day amongst her Companions, in the end they fell upon a sport, wherein it was agreed, whatsoever one did all the rest must follow and do the same. It being now come to *Phrynes* lot to command, she calls for water and washes her face ; which when all the rest had done, they all appeared wrinkled, ugly and deformed, (for they were but painted) but she her self seemed much the fairer. Beloved, *Ludit in humanis divina potentia rebus*. It is a sport, and as it were a kind of recreation to God to discover false play, to wash off the colour and paint from disguised actions, and openly expose them to the laughter and scorne of Men and Angels. *Deus & vocatus & non vocatus aderit* ; so the Oracle told the Grecians before the Peloponesian War. There is no action whatsoever, but God, whether he be looked for yea or no, will be at one end of it ; and such as it is, he will return it upon the head of him that did it. Thus have you these words as they contain three lessons. Would you see in the second place how they are but two ? Put the two first clauses together, and they will yield you this one lesson, That it is but an error to think that God is a party capable of mockage & illusion ; no art, no finenes can circuntvent or abuse him. And

A And so shall that which erewhile was your third and last lesson, be your second, and all be two. Would you see how all these are indeed but one? Look then upon the last words, and what is lodged up in them; for that is it which the Holy Ghost points out unto you; and whatsoever you find besides that, it comes along with this onely by way of service and complement, to usher it in. Yet with your leave, I will entertain these parcels of Scripture as *Abraham* did his guests, and take them for three; neither will I use any curious division, but I will take them up as they lie, and now begin with the first, *Be not deceived*.

B *Μὴ πλανᾶσθε*. How you render these words, either thus, *Be not deceived*; or thus, *Deceive not your selves*, it is not a point greatly material. To deceive our selves, or suffer another to deceive us, arrive both at one point. Seldom or never was any man deceived by another, who did not first deceive himself. Your own every dayes experience you have one with another gives evidence to the truth of this; for when we speak with any man whom we find to have been abused or over-reached, we evermore blame him, either for some negligence, or some forgetfulness, or

C some indiscretion and over-sight; which we would never do, if we did not take it for a ruled case, that every mans own error is the onely way that lets in another to abuse him. When *Mephibosheth*, *Jonathans* lame son, came to *David* to excuse himself for not attending him in his flight, *My servant deceived me*, saith he, *and thy servant is lame*. Indeed if we were either lame or imperfect, had we some invincible impediment, against which it availed not to strive, this might be some Apology for us when we are deceived: but it fares with us no other wayes than it did with *Sampson* when his wife betrayed him; *Had you not ploughed with*

D *my heifer*, saith he, *you had never found my riddle*. He that finds himself betrayed, if he well examine himself, he shall find he hath an Heifer, something or other that is near and dear unto him, which not carefully watched doth him many times ill offices. He therefore that is deceived let him lay the blame no where but on himself; for in doing otherwise, we do but as little children do, who beat the ground when they themselves are fallen. Again, this *μὴ πλανᾶσθε*, *Be not deceived*, seems to be a Precept of great weight; yea, so great, as it may be doubted whether it be fit to be given to men. He that will be sure to be deceived in no-

E thing, had need be omniscient, and know all things; which is a property of God alone: for, as for men, first, it is most true which *Columella* observes, *Quicunque sunt habitii mortalium sapientissimi, multa scisse dicuntur, non omnia*; the wisest of men that ever lived were never taken to know all things, but many things. And secondly, such things as they do know they know either

but imperfectly, and in part. Now either of these is enough to overthrow all possibility of this precept, of not being *deceived*; for it cannot be but we should be deceived in what we know not. That it was a great Precept the Apostle knew well, and as it seems to me, purposed that we should know it too. For, for this end, I may well think, hath he in this place almost parallell'd God and Man; or, as the Psalmist speaks in the 8. *Psal.* *He hath made him little lesse then God.* For that *μυκτηρισμὸς*, that mockery, which here he denies can befall God, is nothing else but that deceit which here he teaches ought not to befall us. He might have changed the words without any wrong to the sense, and placed them thus; *Be not you mocked, for God is not deceived.* For whatsoever deceives a man, that may properly be said to mock and abuse him. So that one and the same thing is here averred both of God and of us; onely there is this difference, in God it is a necessity, he cannot be mockt, he cannot be deceived; in Man it is a duty, he ought not to be mockt, he ought not to be deceived. No exception therefore is it to the precept, that it seems to be proper to God. When *Rachel*, repining that she bare no child, came in a whining and discontented humour to *Jacob*, saying, *Give me children, else I die*; He answered, *Am I like God, who hath withheld from thee the fruit of the womb?* and with this answer he both reprov'd her, and excused himself. But, beloved, if any man should reply upon our blessed Apostle, and tell him, *Am I like God*, that I should look not to be deceived? this cannot excuse him; For behold, as if he had purposely meant to have taken this objection away, the Apostle joyns together both God and us, and tells us, as God cannot, so we must not be deceived.

Now that we may the better see what is lockt up in this Precept, we will consider first who they are to whom this precept of Christian infallibility is given, together with the means how we may attain it; for I will blend and mix them both together. And secondly, what things they are in which a Christian man may safely suppose (or rather know) himself to be infallible. For though the Apostle gives this precept of not being deceived, onely with relation to that one lesson which here he teaches, yet pertains it to as many more as every Christian is bound to learn; for the assurance that we have of our Christian doctrine, and every point of it, consists not in opinion, is not founded upon probabilities, like to the winds, subject to mutability and change; it must be a most certain, most infallible acknowledgment, which nothing in heaven, earth and hell can any way infringe. First therefore of the persons unto whom this precept of infallibility is given, together with the way by which they may attain unto it.

A Infallibility hath been for a long time past the subject of great dispute and quarrel in the Church ; for since there was no other likelyhood, but as amongst other men, so amongst Christians, doubts, debates, dissensions would arise , men alwayes have thought it a thing very equitable, that, by the providence of God, there should in some part of the Church, or in some person, reside a power of clearing such doubts, and settling such scruples as many times possess the minds of most Christians. Now to appoint such a judge, and not to give him infallibility in his decision, but to permit him to wander and mistake in his sentence, this peradventure were not to mend, but onely to change and supplant one error by bringing in another. An infallibility therefore there must be ; but men have marvellously wearied themselves in seeking to find out where it is. Some have sought it in General Councils, and have conceived that if it be not there to be found, it is for certainty fled out of the world. Some have tied it to the Church of *Rome*, and to the Bishop of that See. Every man finds it, or thinks he finds it, accordingly as that faction, or part of the Church upon which he is fallen, doth direct him. Thus, like the men of *Sodom* before *Lots* door, men have wearied themselves, and have gone far and near to find out that which is hard at hand.

C We see many times a kind of ridiculous and jocular forgetfulness of many men, seeking for that which they have in their hands ; so fares it here with men who seek for infallibility in others, which either is, or ought to be, in themselves : As *Sam* sought his fathers asses whilst they were now at home ; or as *Oedipus*, in the Tragedie, sent to the Oracle to enquire the cause of the plague in *Thebes*, whereas himself was the man. For, Beloved, infallibility is not a favour impropriated to any one man , it is a duty alike expected at the hands of all ; all must have it. St. *Paul*, when he gives this precept, directs it not to Councils, to Bishops, to Teachers and Preachers, but to all of the Galatian Churches, and in them to all of all the Churches in the world. Unto you therefore and to every one, of what sex, of what rank or degree, and place soever, from him that studies in his Library to him that sweats at the Plough-tayl, belongs this precept of S. *Paul*, *Be not deceived*.

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E Which command that you may the better conceive and drink in, let us see what it is that a man must do who resolves to obey the Apostle, and not to be deceived : It is not much ; I comprite it all in two words, *What* and *Wherefore*. First, you must know *what* it is that is commanded you : secondly, *wherefore*, that is, upon what authority, upon what reason. It is reported of *Aristotle*, that being sick, when his Physician came to administer to him, he asked him a reason of his action, and told him, that he would be cured like a man, and not like a beast. Deceit and error are the

diseases of the mind ; he that strives to cure it upon bare command, brings you indeed a Potion, or rather a Drench, which, for ought you know, may as well set on and increase as remove the error : but when he opens his authorities, when he makes you to conceive his grounds and reasons, then and not before he cures your error. They that come and tell you what you are to believe, what you are to do, and tell you not why, they are not *Medici*, but *Veterinarij*, they are not Physicians, but Leaches : and if you so take things at their hands, you do not like men, but like beasts. I know this is something an hard Doctrine for the many to hear, neither is it usually taught by the common Teachers; *πὸ δὲ ἑτέροις μὲν ἑδῶκε παλιν, ἑτέροις δ' ἀνένυσσε*, one part you will be content to yield unto, namely to take at our hands what it is you are to believe or do ; but the other part you stiffly refuse : To know the grounds and reasons of what you do, or of what you believe, this you remit to us ; *non vestrum onus, vos clitelas ?* to require this at your hands, were as improper as if we should clap the saddle on the back of the oxe. And for this you have your reasons too, as you think ; you are men whose time is taken up in your Trades and Callings, you are unlearned, unread, of weak and shallow understandings ; it is therefore for you not onely modesty, but even necessity, to submit your selves to better judgement ; and for enquiry into the reasons and causes of commands, this, as a little too speculative, you are content should lye upon your Teachers : *Felix qui potuit rerum cognoscere causas* ; They are men born under happier Stars then ordinary who attain to the discovery of Reasons and Causes of things. Beloved, all this I know, yet I must still go on, and require the performance of the Apostles precept, *be not deceived* ; which is a point of perfection which you shall never arrive at, except you forgoe these pretences. Saint Hierom tells us, that it was a precept of *Pythagoras*, *Oneratis superponendum opus, deponentibus non communicandum* ; Where you find a man laden, there to increase his burthen, and never to go about to ease him which would lay his burthen down : which he he interprets, *ad virtutem incedentibus augmentanda precepta, tradentes se otio relinquendos* ; The meaning, saith he, of that precept was, To men that go on in virtue and industry you must still give, and add new precepts, new commands ; but idle persons must be forsaken. Beloved, it falls me by lot this day to act *Pythagoras* his part ; The burthen of this precept laid upon you by the blessed Apostle I told you consisted of two parts, *What*, and *Why* : That part of your burthen which contains *What*, I see you will willingly take up ; but that other which comprehends *Why*, that is either too hot or too heavy, you dare not meddle with it ; But I must add that also to your burthen, or else I must leave you for idle persons : For without the knowledge of *Why*, of the true grounds

- A grounds or reasons of things, there is no possibility of not being deceived. Your Teachers and Instructors, whom you follow, they may be wise and learned, yet may they be deceived: But suppose they be not deceived, yet if you know not so much, you are not yet excused. Something there is which makes those men not to be deceived; if you will be sure not to be deceived, then know you that as well as they. Is it divine authority that preserves them from being deceived? you must know that as well as they: Is it strength of reason? you must know it as well as they. For still in following your Teachers you may be deceived (for ought you know) till you know they are not deceived; which you can never know, untill you know the grounds and reasons upon which they stand: for there is no other means not to be deceived, but to know things your selves.
- B

- I will put on this Doctrine further, and convince you by your own reason. It is a question made by *John Gerson*, sometimes Chancellor of *Paris*, *Quorsum mihi mea conscientia, si mihi secundum alienam conscientiam vivendum est & moriendum?* Wherefore hath God given me the light of reason and conscience, if I must suffer my self to be led and governed by the reason and conscience of another man? Will any of you befriend me so far as to assaile this question? For I must confesse I cannot. It was the speech of a good husbandman, *Non satis est agrum possidere velle, si colere non possis*; It is but a folly to possesse a piece of ground, except you till it. And how then can it stand with reason, that a man should be possessor of so goodly a piece of the Lords pasture, as is this light of understanding and reason, which he hath endued us with in the day of our creation, if he suffer it to lie untill'd, or sow not in it the Lords seed? Needs must our reason, if it be suffered thus to lie fallow, like the Vineyard of the sluggard in the Poverbs, quickly *ὄλομανεῖν*, and be over-run with bryers and thornes. Think we that the neglect of these our faculties shall escape unpunished with God? Saint *Basil* tells us, that the man that is utterly devoid of all education, and hath nothing but his reason to be guided by, *ὅτι μόναις ταῖς κατασπαρμέναις ἐν ταῖς ἐννοίαις ἡμῶν ἀφ' ὧν ἐκκληθῆσται, αἱ δὲ χρυσάμεναι αὐταῖς ὕγιως*: yet even such an one, if he doth offend, shall not escape unpunished, because he hath not used those common notions ingrafted by God in his heart, to that end for which they were given. How much ~~severer~~ then shall that mans punishment be, who in this great means of education, amidst so many, so plain, so easie waies of cultivation of our reasonable faculties, yet neglects all, and lets them lye fallow, and is content another should have his wits in keeping?
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It were a thing worth looking into, to know the reason why men are so generally willing, in point of Religion, to cast themselves into other mens armes, and leaving their own reason, relie so much upon another mans. Is it because it is modesty and humility to think another mans reason better then our own? Indeed I know not how it comes to pass, we account it a vice, a part of envy, to think another mans goods, or another mans fortunes to be better then our own; *vicinum pecus grandius uber habet*: and yet we account it a singular virtue to esteem our reason and wit meaner then other mens. Let us not mistake our selves; to contemn the advice and help of others, in love and admiration to our own conceipts, to depresse and disgrace other mens, this is the foul vice of pride: on the contrary, thankfully to entertain the advice of others, to give it its due, and ingenuously to prefer it before our own, if it deserve it, this is that gracious virtue of modesty: but altogether to mistrust and relinquish our own faculties, and commend our selves to others, this is *de ingenio suo pessimè mereri*, nothing but poverty of spirit and indiscretion. I wil not forbear to open unto you what I conceive to be the causes of this so generall an error amongst men. First, peradventure the dreggs of the Church of Rome are not yet sufficiently washt from the hearts of many men. We know it is the principall stay and supporter of that Church, to suffer nothing to be inquired into which is once concluded by them. Look through Spain and Italy, *jumenta sunt, non homines*, they are not men, but beasts, and Issachar-like patiently couch down under every burthen their superiors lay upon them. Secondly, a fault or two may be in our own Ministry; Thus to advise men (as I have done) to search into the reasons and grounds of Religion, opens a way to dispute and quarrell, and this might breed us some trouble and disquiet in our Cures more then we are willing to undergo; therefore to purchase our own quiet, and to banish all contention, we are content to nourish this still humour in our hearers; as the *Sibarites*, to procure their ease, banisht the Smiths, because their Trade was full of noise. In the mean time we do not see that peace which ariseth out of ignorance is but a kind of sloth, or morall lethargie, seeming quiet because it hath no power to move. Again, may be the portion of knowledge in the Minister himself is not over-great; it may be therefore good policy for him to suppress all busie enquiry in his auditory, that so increase of knowledge in them might not at length discover some ignorance in him. Last of all, the fault may be in the people themselves, who because they are loth to take pains (and search into the grounds of knowledge is evermore painfull,) are well content to take their ease, to gild their vice with goodly names, and call their sloth modesty, and their neglect of enquiry

A ry, filiall obedience. These reasons, Beloved, or some of kin to these, may be the motives unto this easiness of the people, of entertaining their Religion upon trust, and of the neglect of inquiry into the grounds of it.

To return therefore, and proceed in the refutation of this grosse neglect in men of their own reason, and casting themselves upon others wits; Hath God given you eyes to see, and legs to support you, that so your selves might ly still, or sleep, and require the use of other mens eyes and legs? That faculty of

B reason which is in every one of you, even in the meanest that heares me this day, next to the help of God, is your eyes to direct you, and your legs to support you in your course of integrity and sanctity; you may no more refuse or neglect the use of it, and rest your selves upon the use of other mens reason, then neglect your own, and call for the use of other mens eyes and legs. The man in the Gospel who had bought a Farm, excuses himself from going to the Marriage-supper, because himself would go and see it: But we have taken an easier course; we can buy our Farm, and go to supper too, and that only by saving our paines

C to see it; we profess our selves to have made a great purchase of Heavenly Doctrine, yet we refuse to see it, and survey it our selves, but trust other mens eyes, and our surveyors: and wot you to what end? I know not, except it be, that so we may with the better leisure go to the Marriage-supper; that, with *Haman*,

we may the more merrily go in to the banquet provided for us; that so we may the more freely betake our selves to our pleasures, to our profits, to our trades, to our preferments, and Ambition. Never was there any business of weight so usually discharged by Proxy and Deputy, as this sacred business hath been from time to time. *Sleidan* the Historian observes, that it was grown a custom in his time for great persons to provide them

D Chanteries and Chaplains, to celebrate their Obits, and to offer for their souls health even in their life-times, whilst they themselves intended other matters; and thus they discharged the cure of their own souls by deputy. Not onely in *Germany*, where *Sleidan* lived, but even in *England*, amongst us, that custom had taken footing, and was sometimes practised,

even in this place, by one sometimes of this Body. *Margaret of Valois*, not long since Queen of *France*, built her a Chappel, provided her Chaplains, and large endowment for them, that so perpetually day and night, every hour successively, without intermission, by some one or other, there might intercession be made to God for her unto the worlds end; a thing which her self had little care or thought of in her life-time, as having other business to think on. So confident are we of the eternall good of

E our

our soules, upon the Knowledge, Devotion and Industry of others, and so loth to take any paines our selves in that behalf, and that in a businesse which doth so nearly concern us. A

Would you see how ridiculously we abuse our selves when we thus neglect our own knowledge, and securely hazard our selves upon others skill? Give me leave then to shew you a perfect pattern of it, and to report to you what I find in *Seneca* the Philosopher recorded of a Gentleman in *Rome*, who being purely ignorant, yet greatly desirous to seem learned, procured himself many servants, of which some he caused to study the Poets, some the Orators, some the Historians, some the Philosophers, and in a strange kind of fancy, all their learning he verily thought to be his own, and perswaded himself that he knew all that his servants understood; yea he grew to that height of madness in this kind, that being weak of body, and diseased in his feet, he provided himself of wrestlers and runners, and proclaim'd games and races, and performed them by his servants; still applauding himself, as if himself had done them. Beloved, you are this man: when you neglect to try the spirits, to study the meanes of salvation your selves, but content your selves to take them up on trust, and repose your selves altogether on the wit and knowledge of us that are your Teachers, what is this in a manner but to account with your selves that our knowledge is yours, that you know all that we know, who are but your servants in *Jesus Christ*? We have a common saying, πολλοὶ μαθηταὶ κρείττονες διδασκάλων, *Many Scholars prove far better then their Masters*. Would you bear a part in this saying, and prove better then we that are your Teachers? then make our knowledge yours, not as the Roman Gentleman did, by imputation, or by believing well of it, but by thoroughly perceiving and understanding it, and discovering the uttermost grounds on which it subsists. There is no way but this, and this *David* found by his own experience; *I am wiser then my Teachers*, saith he in his 119. Psalm; Why? because he believed them? this could never have made him so wise, much less wiser: why then? *for thy Testimonies*, saith he, *are my Studies*. Therefore is he wiser then his Teachers, because that knowing all that they could teach him, he staid not there, but by his own search and study he arrives at a degree of knowledge beyond his Masters. *St. Basil*, in his Sermons upon some of the Psalmes, taxes a sort of men, who thought it a sin to know more of God then the Tradition of their fathers would give them leave; τῇ δὲ δικῇ τῷ φρονεῖν δύναμει, &c. and would not advance and improve the knowledge of the truth by any faculty or industry of their own. Beloved, there is not a more immediate way to fall into this reproof of *St. Basil*, and E

A and to hinder all advancement and growth of Christian knowledge amongst the common sort of men, then this easie and slothfull resolution, to rest themselves on others wits.

B Saint *Hierome*, in the preface to his Comments on the Epistle to the *Galatians*, much commends *Marcella*, a Gentlewoman of *Rome*, for this, that in her pursuit of Christian knowledge, she would receive nothing from him *more Pythagorico*, upon trust, and upon his bare word and authority, but would so thoroughly sift and try all things of her self, *ut sentirem me* (saith he,) *non tam discipulam habere quam judicem*, that she seemed not so much to be my scholar and hearer as my judge. Beloved, what hinders, but we should all, all of all sexes, ages, callings, be like to this Roman Matron, and be not onely hearers, but judges too? *Nec protinus quicquid respondetur rectum putare*, neither to adore all things for Gospel which our betters tell us, but to bring all things to the true test; to know the reasons, try the authorities, and never rest our selves, till we can take up that conclusion of the Psalmist, *As we have heard, so have we seen in the city of our God.*

C Now to remove you yet a little farther from this fancy of casting your self into the arms of others, and to conciliate you the more to God and your Reason, I will open one thing farther unto you, which is this, That you put off the care of your Faith and Religion from your selves on other men sundry waies, when you think you do nothing less; For when we plead for the truth of our profession, and appeal either to our education or breeding, thus we have been brought up, thus we have been taught; or to Antiquity, thus have our Ancients delivered unto us; or to Universality, this hath been the Doctrine generally received; or to Synods, Councils, and consent of Churches, this is the Doctrine established by Ecclesiasticall Authority: all these are nothing else but deceitfull formes of shifiting the account and reason of our Faith and Religion from our selves, and casting it upon the back of others. I will shew it you by the particular examination of every one of these; which I will the willinger do, because I see these are the common hackney reasons which most men use in flattering themselves in their mistakes; for all this is nothing else but mans Authority thrust upon us under divers shapes. For, first of all, *education and breeding* is nothing else but the authority of our Teachers taken over our childhood. Now there is nothing which ought to be of lesse force with us, or which we ought more to suspect: For childhood hath one thing naturall to it, which is a great enemy to Truth, and a great furtherer of deceit; what is that? Credulity. Nothing is more

credulous then a child: and our daily experience shewes how strangely they will believe either their Ancients, or one another, in most incredible reports. For, to be able to judge what persons, what reports are credible, is a point of strength, of which that age is not capable; *ἡλικία, καὶ μέγεθος ἀπιστίου, ταῦτα γὰρ ἀεὶ ἔχει ὁ ἥλιος*, saith *Epicarmus*; The chiefeſt ſinew and ſtrength of wiſdom is not eaſily to believe. Have we not then great cauſe to call to better account, and examine by better reaſon, whatſoever we learnt in ſo credulous and eaſie an age, ſo apt, like the ſoſteſt wax, to receive every impreſſion? Yet notwithstanding this ſingular weakneſſe, and this large and reall exception which we have againſt education, I verily perſwade my ſelf, that if the beſt and ſtrongeſt ground of moſt mens Religion were open'd, it would appear to be nothing elſe.

Secondly, *Antiquity*, what is it elſe (God onely excepted) but mans Authority born ſome ages afore us? Now for the Truth of things, time makes no alteration; things are ſtill the ſame they are, let the time be paſt, preſent, or to come. Thoſe things which we reverence for *Antiquity*, what were they at their firſt birth? were they falſe? time cannot make them true; were they true? time cannot make them more true. The circumſtance therefore of time, in reſpect of Truth and Error, is meerly impertinent. Yet thus much muſt I ſay for *Antiquity*, that amongſt all theſe amphoterizing and halting proofes, if Truth have any advantage againſt error and deceit, it is here. For there is an *Antiquity* which is proper to Truth, and in which Error can claim no part; but then it muſt be *antiquiſſima*, moſt ancient. This cannot be but true, for it is God, and God is Truth. *All other parts of Antiquity deceit and falſhood will lay claim to as well as Truth. Moſt certain it is, Truth is more ancient then error; for error is nothing elſe but deviation and ſwerving from the Truth. Were not Truth therefore firſt there could be no error, ſince there could be no ſwerving from that which is not.* When therefore *Antiquity* is pleaded for the proof of any concluſion commended to you for true, be you carefull to know whether it be *antiquiſſima*, whether it be moſt ancient, yea or no: If it be ſo, then is it an invincible proof, and pleads for nothing but the Truth; if otherwiſe, though it be as ancient, I ſay not as *Inachus*, but as Satan himſelf, yet it is no proof of Truth.

Thirdly, *Univerſality* is ſuch a proof of Truth as Truth it ſelf is aſhamed of; for univerſality is nothing but a quainter and a trimmer name to ſignifie the multitude. Now humane Authority at the ſtrongeſt is but weak, but the multitude is the weakeſt part of humane Authority; It is the great Patron of error, moſt eaſily abuſed,

A abused, and most hardly dis-abused. The beginning of error may be, and mostly is, from private persons, but the *maintainer* and *continuer* of error is the multitude. *Ubi singulorum error fecerit publicum, singulorum errorem facit publicus*: It is a thing which our common experience and practice acquaints us with, that when some private persons have gain'd Authority with the multitude, and infused some error into them, and made it publick, the publickness of the error gaines Authority to it, and interchangeably prevails with private persons to entertain it. The most singular and strongest part of humane Authority is properly in the wisest and most virtuous; and these I trow are not the most universall. If Truth and goodness go by universality and multitude, what mean then the Prophets and holy men of God every where in Scripture so frequently, so bitterly, to complain of the small number of good men, carefull of God and Truth? Neither is the complaint proper to Scripture, it is the common complaint of all that have left any Records of Antiquity behind them. Could wishing do any good, I could wish well to this kind of proof; *Sed nunquam ita bene erit rebus humanis, ut plures sint meliores*, It will never go so well with mankind that the most shall be the best: The best that I can say of argument and reason drawn from universality and multitude, is this, such reason may perchance well serve to *excuse an error*, but *it can never serve to warrant a Truth*.

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Private persons first beget errors in the multitude, and make them publick, and publickness of them begets them again in private persons.

Fourthly, Councils and Synods, and consent of Churches, these indeed may seem of some force, they are taken to be the strongest weapons which the Church had fought with; yet this is still humane Authority after another fashion: let me add one thing, that the Truth hath not been more relieved by these, then it hath been distressed. At the Council at Nice met 38 Bishops to defend the Divinity of the Sonne of God: But at *Ariminum* met well near 600 Bishops to deny it. I ask then, what gain'd the Truth here by a Synod? Certainly in the eye of reason it more endanger'd it; for it discovered the advantage that error had among the multitude above the Truth; by which reason Truth might have been greatly hazarded. I have read, that the Nobility of *Rome*, upon some fancy or other, thought fit, that all servants should wear a kind of garment proper to them, that so it might be known who were servants, who were free-men: But they were quickly weary of this conceit; for perceiving in what multitudes servants were in most places, they feared that the singularity of their garment might be an item to them to take notice of their multitude, and to know their own strength, and so at length take advantage

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vantage of it against their Masters. This device of calling Coun- A
cels was but like that fancy of the Roman Gentleman; for
many times it might well have proved a great means to have en-
dangered the Truth, by making the enemies thereof to see their
own strength, and work upon that advantage; for it is a speedy
way to make them to see that, which for the most part is very
true, that there are more which run against the Truth than
with it.

THE



THE SECOND.
SERMON.

preacht at Shrovetide.

LUKE 16. v. 25.

Son, remember, that thou in thy Life-time receivedst thy good things.



Ἦσαν οὖν οἱ πλούτιοι—Αἰπὸν, ἐν ᾧ ἄλλος χαλεπὸς ὤκισται θεῶν. That man of Misery, whose wofull end occasioned this discourse in St. Luke, whence I have chosen out these few words as my subject to treat of at this time, much desires that one from the dead might be sent unto his brethren, to

give them warning that they come not into that place of Torment in which himself was. May not I at this time justly seem to be that messenger? For methinks I come into the Pulpit, as young *Polydor* in the Tragedy enters the Stage, and may speak unto you as he did unto his Auditors in another language, *I come from the pit of the dead, from the Gates of utter darknesse, where the Devil hath his mansion far removed from God.* First, the sadness of the message with which I come might easily tempt you to think so, as being very unwelcome to the eares of flesh and bloud; for, *ubi mors non est*, where shall we find rest, in what shall we joy, *if the good things of our life deceive us?* Certainly so disconsolate a piece of newes could never come, but from some place of extreme sadness. Secondly, the unfitness of the time might help on well to this conceit: There is *μὴ γὰρ χάσμα*, saith *Abraham* in this Scripture, *there is a great gulf betwixt you and us.* Beloved, the difference betwixt those two places here mentioned

ned is not much greater then is the distance betwixt my Text and this time; for the time invites you to that from which my Text affrights you: Eating, Drinking, Merry-making, *totum choragium Epicureum*, all the rest of this rich mans daily service, these are the subject of the time; but my Text pulls you by the ear, and bids you beware, lest even these good things (for so men commonly call them,) may be amongst those things, which, when time comes, may draw after them this *recordare*, Remember, you may be told *Remember you had your Shrovetide*; for what else, I beseech you, was the whole life of this miserable man here but in a manner a perpetuall shroving?

But neither the sowreness of the message, nor any pretended unseasonableness of the times, must hinder us from communicating unto you what the Spirit of God shall put into our hearts. Let it be unwelcome, what then? *Ὁ νοσέων ἐζητείται τὸν καλλωπισμὸν, ἀλλὰ τὸ συμφέρον*; Sick persons must not look for smoothing and much-making, but for that which fits their malady. And if you plead intemperstivity and unseasonableness, for this the Apostles rule must be my warrant, *in season, out of season*. Indeed *Solomon* tells us that there is a season, a fitting time for all things; and our morall Books tell us of a vice which they call *ἀκαιρία*, *Intemperstivity*, an indiscretion by which unwise and unexperienced men see not what befits times, persons, occasions. But, Beloved, the Ministers of Gods word, who break to you the bread of life, are secure in this regard; they can never be in danger of any *ἀκαιρία*, *Intemperstivity*, *indiscretion*, so the lesson they teach be true. We need not to stand removing and fitting our sailes, all winds blow for us; for every good season is at all times, with all persons, upon all occasions, upon no occasion, profitable. Are you ignorant of your duty? it serves to inform you; do you already know your duty? it serves to commemorate, and to make you record it; are you peccant? it serves to reprove you; are you innocent? it serves to admonish you, and teaches you prevention. *Ἀεὶ γὰρ ἐν πίπτουσιν οἱ Διὸς κύβοι*, *Jupiters dice*, we say, *alwaies run fortunately*. The word of God, wheresoever, whensoever, by whomsoever sown, never returns back fruitless unto him that sent it. *St. Bernard*, commenting upon the *Canticles*, takes occasion much to bewail his Brothers death; and by reason of that digression delivers many profitable lessons concerning our common mortality. But one *Berengarius*, a bitter enemy unto him, scoffing at him for so doing, asks him in scorn, *quid funeri cum nuptiis*? *What hath a funerall to do with a Marriage-song*? By his leave that made it, this was but a foolish question; for indeed our Christian songs are set to a musick in which there is no fear of discords. As it is said of Truth, *Omne verum*

A *verum vero consonat*, All Truths agree; so in our Christian musick, every note, bound it as you list, is still in tune. Let therefore no cavilling *Berengarius* ask me, *quid funeri cum nuptiis?* what hath a sad Sermon to do with Shrove-tide? For, *cum volet Spiritus*, when the Spirit will, who, as we hope, guides us in our choice, the pleasant *Canticles* shall yield fit matter for a Funerall-Sermon, and times of pleasure and merriment shall well enough combine with sad and melancholick discourses.

B Yet one word more, to fit my Text to my Auditors; a thing here somewhat the more difficult, because of the manner of the phrase, *recordare quod recepisti*, *Remember thou hast received*: For memory is of things past, and *recepisti* is not of things in expectation, but of things already received by us. But we are yet in expectation; what shall befall us we know not; as yet therefore I cannot say as our Saviour doth, *this day is this Scripture fulfilled in your ears*; let that time never be: for, should we stay to hear from *Abraham* a *recordare*, *Remember*, it would be too late then to preach unto you: yet we must find a way to apply this Scripture to us, even for the present; and indeed it is not hard to do it.

C I have read in my Bookes of a painter, who being desired to picture an horse wallowing in the dust, painted him galloping; and being required why he did so, he answer'd, turn the picture, and it will be as you would have it. Beloved, I come this day to give you a *cave, beware*; not a *recordare remember*; to advise you that you beware how you receive your good things in your life, not to remember you that you have done so. And this will I do without any wrong to my Text, for do but turn the picture, that which seems to gallop will wallow; do but alter the time, and *recordare, remember*, will immediately become *cave, beware*.

D *Aristotle* tells us, that expectation and memory are but the same thing; for what memory is in regard of things past, that expectation is in regard of things to come. Expectation is but memory antedated, and memory is expectation whose date is out. As it is betwixt expectation and memory, so stands the case betwixt *recordare, remember* and *cave, beware*: *Cave* is but *recordare* antedated; what *recordare* is in regard of things past, that is *cave* in regard of things to come. Let us then turn memory into *wariness and prevention*, and *exprobration* into *counsel and admonition*; and forthwith you shall see, that *recordare quæ recepisti*, remember that thou hast received, will become *cave ne recipias*, beware that thou receive not; and so the Text will exactly fit us.

E So come I to the words, *Son, remember, &c.* I will branch them into two parts; first, a preface, in the first word, *Fili, Sonne*. Secondly, the body of the words themselves, *Remember thou hast received, &c.* The words we will further divide, if need

shall be, when we come to consider of them. In the mean time we will consider of the preface, *Fili, Son*. A

I have heard that *Abraham* was a great Scholar; what portion of clerkship he hath otherwise and upon other occasion exprest, I know not; sure I am that here he hath shewed us a wondrous piece of his Rhetorick: For, two things most contrary, sweetness and bitterness, compassion and exprobration, in two or three words so strangely coucht and mixt together I have not lightly found, *Fili & recordare, Son, remember*; two words near in site and place, but in sense and power infinitely distant: *Son*, a word of bowells, mercy, sweetness; a word in which nature and custom hath summd up and concluded all which lies dispersed in all the names of goodness. Contrarily, *Remember*, a word (as here it lies) of bitterness, of sarcasme, of exprobration: For unto this miserable man here in torments what could have been more irksom, then to be twitted with, and constrained to remember, his sometime happiness? Could he have learnt the art of oblivion, and quite forgotten that ever he was happy, his misery had yet been somewhat less. Never to have tasted happiness abates a great part of misery; but *fuisse felicem*, were there no other misery, yet this were misery enough, to have been happy. It was observed of *Domitian* the Emperour, that when he made a preface of mercy, it was a certain note he would use the greatest severity: Shall we conceive so of *Abraham*, that to his *Fili* he added a *recordare*, to his preface of mercy he underjoynes a sentence of harshness and severity, so to add misery to the enough already miserable, and increase his woe? ἀφίσταμαι, ἀκέραια λόγῳ χαράματα κακήγορος, B

Reverence to so great a man must teach us well to weigh what we speak or what we think. Certainly thus to suppose were much to wrong so excellent a person. If we shall a little inquire of the learned, whence it comes that *Abraham* useth this gracious compellation of *Son* unto a damned ghost; some will tell us, that he doth it by way of retaliation: The man with whom he speaks had called him Father, out of complement therefore and formality he calls him *Son*. But this carries a countenance of Courtship and levity. Others will say that he calls him by the name of *Son*, because indeed he was so, though by the flesh only; which proves the weaker side. But this had been unprofitable, neither from it could we have raised, for our use, any instruction. Others have thought that *Abraham* did this out of his naturall goodness, and that he therefore used this gentle compellation of *Fili, Son*, to one utterly cast off, and to be now for ever left under the eternall wrath of God, to teach us this lesson, That in all cases, how desperate soever, unto all persons, though C

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A though never so forlorn, unto the greatest delinquent, how sinfull
foever, yet still we must open some window, at least some small
crevis, to let our goodnes shine through. St. *Chrysostome* was
the man that told me thus, and I must confesse I believed him.
Me natura misericordem, Patria severum, crudelem nec Patria nec
natura esse volunt, saith the great Roman Orator; Nature hath
made me good, but my Country and the publick good made me
to be severe, but neither nature nor my Country permit me to
be cruell. *Abraham* here hath well expressed this, for, *Fili* and
Recordare, Son, Remember, they are no other then *natura* and
B *Patria*: *Fili* comes from his bowells and naturall goodnes; *Re-*
cordare is but occasion'd out of his duty to God and publick good:
to teach us still to temper our necessary severity with some
goodnes; for, meer severity is nothing else but cruelty, which
neither God nor nature requires at our hands. The master of the
feast in the Gospel, when he came in to his guests, and saw
one there without a wedding-garment, though he saw he was
constrain'd to pronounce a sharp and severe doom, yet he useth
Abrahams method, *Amice, friend* (saith he) *how comest thou hither?*
C *Fili, Amice, Son, friend*; Here is the true art of chiding, this is
the proper style wherein we ought to reprove. A fair pattern
for us, Beloved, who in no case more mistake our selves then in
this duty of check and reproof; *qui ita oburgamus quasi oderi-*
mus, who are wont so to chide as if we hated, who think foul
words to be but ornaments of speech, and enchase our discourse
with bitter language as with pearles, and never think we reprove
except we be contumelious.

Amongst the ancient Roman inscriptions which are preserved
unto posterity, I find one written upon a Roman Gentleman,
D where amongst other his commendations it is recorded, *Nescivit*
quid esset maledicere, he knew not how to speak contumeliously
to any man: and I have heard it reported of *Philip* the second,
that famous King of *Spain* in our own memory, that he so won-
derfully could contain himself, that in his whole life he never
gave any man a harsh word. And indeed I have often wonder'd
with my self whether there were (not any necessary use, for that
I know there is not,) but any use at all of opprobrious and re-
viling language: If there be, it must be either in reproof, or in the
administration of justice; if there be a third thing, my expe-
E rience is too narrow to prompt me with it. But neither reproof,
nor chastisement of justice require it, but are best performed
without it. It cannot therefore stand either with our judgement
or with our goodnes to make any use of so useles, of so unwel-
come a superfluity. *It hath been observed of the ancient Cornish*
Language, that it afforded no formes of Oathes, no phrales to swear

in. I should never think our language the poorer, if it were utterly destitute of all formes and phrased of reviling and opprobrious speech. And what then can we conceive why any man should delight in the use of vile language? for it is so useles and so unprofitable a vice, that except a man did love a vice for its own sake, he can give no reason why he doth affect it. On the contrary, the opposite quality is, first, a most welcome virtue; for nothing more ingratiate us with men then that blessing of *Nephtali, eloquia pulchritudinis*, gracious language, *qua nē illos quidem quos damnat offendit*. Secondly, it is so cheap a virtue; Good words are afforded at the same price that evill are. Lastly, it is a prevailing and a winning virtue, even in civil actions. *I know you have heard the parable of the Northwind and the sun; the wind with all his raging and blustering could not make the wayfaring man lay down his cloak; but when the Sun had displayed his beames, sent forth his heat, and wrought a while upon him, he makes him retire to the shade and unbrace himself.*

Beloved, as we much desire to be the sons of *Abraham* the faithfull, so let us no less desire to be sons of *Abraham* the good: And if we will be the sons of *Abraham*, then let us follow our Saviours counsel, and do the works of *Abraham*; let us strive on all occasions some way or other to expresse our goodness, and use no more severity then we must needs. *Abraham* could not release this poor man of his pain, he could not so much as procure a mitigation of it, he found no means to provide him a drop of cold water; yet he found a way to expresse his goodness, and affords him a *Fili*. Love, you say, will creep where it cannot go; it will expresse it self in small matters, where greater will not permit. This courtesie of *Abraham* was the least of all; yet what of that? The least is enough where the least is all that can be had. Though it do no service to the party for whom it is intended, yet it doth him service that affords it: For, in all our actions we must consider not onely what is good for others, but what becomes us to do, though no benefit accrue to others.

The Psalmist tells us, that *the mercy of God is over all his works*; and I infer, therefore over his works of judgement too. And who knowes then whether or no the very damned spirits have not some tast of his goodness? Let us imitate God and *Abraham*; and love we our goodness so well, that even the most undeserving creature may have some experience of it. If we cannot relieve him, yet it shall be some part of goodness to give him a *Fili*, to give him good words; that, as Gods, so our mercy too may be over all our works. The very faults of men though they deserve correction, yet withall they deserve pity; and therefore though

A though they demand justice, yet they exclude not goodness, but even naturally call for it. *Horace* the Poet tells us of a painter, who having a good faculty in painting a Cypresse-tree, delighted on all occasions to shew his skill there; insomuch that being requested to express a shipwrack, he askt if he should paint withall a Cypress-tree. Beloved, let our occasions be as different as the Sea and a Cypresse-tree, yet, if we love our art of goodness as well as he did his art of painting the Cypress, *erit locus etiam huic cupressso*, there will be room enough to express it, if we shall be willing to lay hold of the occasion. So from
B the preface I come to the words, *Remember thou hast received thy good things, &c.*

You may remember I beg'd leave of you ere while, for the better use and application I am to make of them, to change the words; and as the crafty Steward in the Gospel, who advis'd the creditor to take his book, and instead of an hundred to write down fifty; so I advis'd you instead of *recordare*, Remember, to write *cave*, beware. For, as the Apothecary, when he finds himself at a loss, and cannot procure the drug he would have,
C takes *ἀντιμεβαλλόμενον*, a *quid pro quo*, as they call it, another drug or Simple that shall be of the same, or the like force to cure the disease; so fares it with me, who now am to cure a spirituall disease in you; *Recordare*, as it lies in my Text, can never cure you: If it could, then might our rich man here have hope to recover Heaven; for *Abraham* applies to him long agoe. For your use therefore, I am constrain'd to lay by *Recordare*, Remember, and take in *Cave*, Beware, for an *ἀντιμεβαλλόμενον*, a *quid pro quo*, because it serves best for the cure I have in hand: That therefore you may not hereafter, when it is too late, hear from *Abraham*,
D *Recordare quod recepisti*, *Remember thou hast received*, let me intreat you this day, whilst it is yet time to hear from me, *Cave ne recipias*, Take heed thou receive not thy good things in thy life: For, practise but this *cave*, and you shall never hear of *Recordare*; but if *Cave* come not in time, you must unavoidably expect a *Recordare*. Read we therefore our Text thus, *Cave*, Beware thou receive not thy good things. Now Beloved, this word *Cave*, beware, though in place and situation it reflect onely upon the word, *recipias*, receive, yet indeed it hath immediate influence upon every word I read. First, here is the word, *recipias*,
E receive, heres a *Cave* put upon that to your hand: In some sense therefore or other you may not receive the good things of this life, otherwise why is it cast in this mans dish that he received them? The next word is, *tua bona*, thy good things: *thy*, put a *Cave* there too; for indeed they are not thine. When we call the things of the world *ours*, ours is but a word of usurpation;

we peradventure may be some emphyteuticaries, or farmers, or usufructuaries; but the propriety is in another person. The next word is *bona*, good things, *good*; put a *Cave* there too: advise well how you call them *good*. Were our rich man askt, what now he thought? I perswade my self he would pass another censure of them; for how good soever they were in themselves, yet to him they were not good. I have heard of a statue of *Venus* so cunningly framed, that as men came toward it it seemed to smile, but as they turn'd from it it seemed to frown. The things of this life are somewhat akin to the statue of *Venus*; as they come toward you they smile upon you, they are good; but as you turn from them, or they from you, many times they frown, they look with another countenance. The next word is *things*, *good things*; put a *Cave* there too. Take heed how thou cal'st them things; for indeed they are not things, but *nothings*. The last word is, *thy life*; *Life*, put a *Cave* there too. Take heed how thou call this present state of things *thy life*. Nature taught *Euripides* the Poet to ask this question, *Who knows whether to live be to die, and to die to live?* But grace taught *St. Paul* to answer it, *Now we live not, for our life is hid with Christ in God.* So I return to resume the words again, and to consider a little more largely of them, *Cave ne recipias*, Take heed you receive not.

Quid Audio? What is this I heare? Must I not receive the good things of this life? If either right of patrimony and inheritance devolve them to me, or some casuall providence of God cast them upon me, or my labour and industry wooe and win them, must I bid defiance, and shut the doores against them? Is this precept here like to the command of old *Euclio* in the Comedy, who wills his servant to keep his doores shut, and open to none, *ne si bona quidem fortuna venerit*, no though good fortune her self should come and knock? Beloved, here I am in *bivio*.

For answer to this question; It is reported of *Aristippus* the famous Philosopher, that travelling over some parts of *Africk*, with his servants over-laden with gold, when they complained of their burthen, and told him that they were so loaded they should never reach their journies end; he bad them lay down their burthens, and take up so much as they thought themselves conveniently enabled to bear, and leave the rest *proximo occupanti*, to the next that came that way. From this example I draw my answer, Wouldst thou know whether thou shouldst receive the good things of the world? Try thy strength; art thou able to confront occasions, to converse amongst men, to wrestle with temptations,

A rations, and take no foile? In a word, Art thou able, with the three in *Daniel*, to go through the fire, and come out untoucht? Do as *Aristippus* servants did, take up thy gold, receive the blessings that offer themselves, entertain them, welcome them. On the contrary, art thou weak, or suspectest thou thy strength? will feares, or hopes, or pleasures over-master thee? canst thou not touch pitch but thou must be defiled with it? Then do as *Aristippus* servants did, leave thy gold behind thee; these goodly glittering things, refuse them, though they drop into thy lap. Briefly, two waies is this question answered: Hast thou strength of mind? receive them; hast thou not? refuse them. The first is the wisest way, the second is the safest; He that receives them not doth well, but he that receives them doth better. I will begin with the first; *Receive them*. I know that this seems a riddle unto you, for my Text seems to command you not to receive them; and I have told you that one way to put this precept in use, is to receive them. This is true, receive them we may, but yet so as if we received them not. Many of the Saints of God, yea *Abraham* himself received large portions of the good of this world: And how then shall they, with *Abraham* himself, avoid this bitter exprobration of *Recepsisti, thou hast received*, but that some way or other even they that have received them may justly be said not to have received them? *J. Caesar* when he had considered of his estate, and summ'd it up, and found for how great a summe he was in debt, beyond what he was worth, he merrily said, *Tantum me oportet habere ut nihil habeam*, So much must I have that I may give every man his own, and my self have nothing. As *Caesar* found a way to have much, and yet to have nothing; so thou must find out a way to receive much at the hands of God, and yet to have received nothing. For whatsoever it be that thou hast received from God, thou art but in debt for it, thou art but intrusted with it; look what it is thou hast, and say unto thy self as *Caesar* did, So much I have that I may have nothing. In debt I say thou art for all thou hast; and wilt thou know who are thy creditors? even every man that needs thee. The hungry man begs at thy gate, he is thy creditor, thou art in debt to him for his dinner: The naked man in the streets, he is thy creditor; thou art in debt to him for his garment: The poore oppressed prisoner, he is thy creditor; thou art in debt to him for his relief: The wronged captive he is thy creditor; thou art in debt to him for his redemption. Be then like the widowes oyle in the Book of *Kings*, run as long as there is a vessel to receive thee; pay all these thy debts, and leave thy self nothing, and lo, thou hast found the wonderfull art of receiving much at the hands of God, and yet receiving nothing. Had our rich man here done thus, he had never heard of *Recepsisti*,

thou hast received; for, to receive here is not to take that which God offers, but to impropriate, to enjoy alone the gifts of God, either by dispensing them on thy self, or thy vanities, or locking them up, and neither enjoying them thy self, nor suffering any other so to do; by making them *bona tua*, and placing thy felicity in them; this is to receive. Thou sittest at thy full table, and crams thy self with meats and drinks, whilst *Lazarus* sterves at thy gate, *recepisti*; thou cladst thy self with superfluous and gaudy apparel, whilst thy naked Brother freezes in the street, *recepisti*; thou refesthest thy self with dainty restoring Physick, whilst the sick indeed perisheth for want of care, *recepisti*. Take heed, every vanity, every superfluity, every penny that thou hast mispent to the prejudice of him that wants, when the time comes, shall cry out unto thee, *Recepisti, thou hast received*. On the contrary, *recepisse, sed non tibi*, to have received, but not unto thy self, to have spent thy self for others good; he that doth thus, to him there can be no more objected a *Recepisti*, then there can unto the Sun that he received his beames, which he hath communicated to the world; or to the fountain that it received its springs, wherewith it hath water'd the earth for which it was given.

Erewhile, when I considered the words in particular, I advised you to put a *Cave* upon the word, *thy*; *thy good things*: for indeed here is the *ἡμετέριον ψεύδος*, here is the ground of all abuse and error, that we take upon us to think and call any thing ours. For now we think, by and by we may infer, *May we not do with our own what we list*? we think we are *ἀνυπόλογος*, no action of account lies against us, we fear no *recepisti*. Beloved, there is more danger in the use of that word then you are aware of; *Ours, Mine*, is a gross, a crass, a secular term, easily taken up by wordlings, by better men not so easily. When *Laban* had overtaken *Jacob*, and began to chide with him, *These daughters*, saith he, *are my daughters, these children are my children, these cattell are my cattell, and all that thou seest is mine*. *Jacob* had done enough to style them his, he had bargain'd, he had served, he had watcht, he had swear, he had freezed for them; and yet he would not take up that word, nor count any thing his. *Nabal*, a man of the same letters, and of the same garb and quality with *Laban*, when *David* sent unto him to require relief of him, speakes in the same *Sibboleth*, *Shall I take*, saith he, *my bread, and my water, and my flesh, which I have killed for my shearers, and give it unto men whom I know not*? Neither is it any wonder that they thus speak; for this is the language which they learnt of their Father, of their Prince, of their God, even the Prince which ruleth in the aire, the God of this world, the devil; for, he setting upon our Saviour in the

A the Gospel, courts him in the same manner; for, shewing him all the Kingdomes of the earth, and the glory of them, he tells him, *All this is mine, and to whom I will I give it.* He lies, I doubt not, when he thus spake, (but that's no marvell,) yea and all those who take up the dialect, are no whit truer of their word. If the tongues of the children of Light have sometimes tript that way, and fallen upon some of the same language, it is but out of contagion, an error of conversation, such as befell *Joseph*, who conversing with the Egyptian Courtiers, learnt of them to swear by the life of *Pharaoh*: For, as walking in the Sun discolours us, so walking in spirituall darknesse will bring upon us swarth and blacknesse. But the sonnes of God in their better thoughts speak in another dialect: when *David* had with great providence, with great hazard of person, treasured up much for the use of the house of the Lord, and was now come to dedicate it, and offer it up unto God, he dares not say, *Mine*, but *τὰ ἑα, ἐκ τοῦ σῶν, thine, out of thine own* we present unto thee. Now whereas the Holy Ghost is pleased here to use the phrase to the rich man, and call them *bona tua, thy good things*, this is but by an Ironie and scorne; for, as they were originally, so still continue they to be Gods, if abuse do not alter the property, for it is abuse onely that makes them be called *ours*: as the Poet told his friend, *Quem recitas meus est, &c.* The Book, my friend, you read is mine; *Sed male dum recitas incipit esse tuus*, but if once you read it amisse, its now *yours*, and no longer *mine*. We read in the Book of *Joshua*, that the Gold and Silver which was in *Jerico* was all Gods, and was to be brought into his Treasury; but when *Achan* had once purloin'd a part of it, and endeavour'd to turn it to unlawfull ends, God ownes it no longer, but it is brought forth and burnt, and buried with him, and no more thought worthy to be imployed in holy use. Parallel to this is there a notable example in Saint *Hierom*; for, he writing of the Monks of *Egypt*, reports of one of them, that labouring with his hands, and living without scandall, at length he dyes: And when the brethren came to do their last duty to him, they found about him, as my Author tells me, *centum aureos*, which was of our money about fifty pounds; and musing much to find there such a summe, and long consulting what to do, at length they all agreed in this, they took the party and laid him in his grave, and laid his money by him, with this Farewell, *Argentum tuum tecum in perditionem*, Thy money perish with thee. It seems therefore that things abused either to superfluity and wantonnesse, or to covetous and unprofitable ends, are no longer fit for God, or good mens service; therefore they

perish with the abusers. Use them as God requires, and they remain still Gods; *non recepisti*, thou hast not received them, they are not thine: abuse them once to folly or avarice, God ownes them not; *recepisti*, thou hast received them, and made them *tua bona*, thy good things, by abusing them.

Yet that we may descend a little more particularly into this question of propriety, wouldst thou know indeed what it is *quod possis dicere jure, meum est*, of which thou maist justly say unto thy self, it is *mine*? Examine thy self, find out thine own measure, so much as thou needest is *thine*, the rest thou art but entrusted withall for others good. That part of the beam of light which shines in thine eye is thine, all the rest is anothers; that which thou eatest to suffice thine hunger is thine, all the rest is thy neighbours; that water which thou drinkest of thy well, is thine, all the rest is *occupantis*. If thy Burnes and Store-houses, thy Wardrobes, thy Treasuries, imprison and detain any thing, thou art but a common enemy, and offendest against a common profit. Τὸ πεινῶντός ἐστιν ὁ ἄρτος ὃν συ κατέχεις, τὸ γυμνιτέοντος τὸ ἱμάτιον ὃ συ φυλάτεις ἐν ἀποθήκῃς, τὸ ἀνυποδύμεν τὸ ὑπόδημα ὃ παρὰ σοι κατατίθεται, τὸ χρεῖζοντος τὸ ἀργύριον ὃ συ καλοῦζας ἔχεις, ὥστε τοσούτοις ἀδικοῖς ὅσοις παρέχων ἐδύνασο. It is the bread of the hungry that thou detainest, it is the garment of the naked which thou lockest up in thy Wardrobe, it is the shooe of the bare foot that rots by thee, it is the poores money, and the talent of thy Lord which thou hidest under the ground; look how many thou hast not furnisht, so many hast thou wronged. It is well that the providence of God hath left in common the light, the heat, the influence of Heaven, & *omnibus undamque auramque patentem*; for if some men had their will, even these should suffer inclosure and restraint, neither should we freely enjoy the benefit of light and aire. For, I know not how it falls out, that whereas there are two pages, two parts of every account, the receipt and the expence, there is a reigning madness amongst men to increase their receipts, whilest in the mean time they are secure of their expence; whereas it is the expence that most concernes us; for what we shall receive is in the care and will of our master, but all our care and providence is seen in our expence. Now I know not how it comes to passe, that many seem to lessen the reputation of thrift and good husbandry with God, and therefore they treasure and lock up their receipts, as if they thought to clear their accounts, and save themselves from a *recepisti*, by returning God his own again. But the account with God is in one circumstance very different from that with men; the Steward that hath received his

Lords

A Lords money, when he comes to his audit, if he repay what he hath not expended, he hath his acquittance, and all is well: But in our great audit with God there is no refunding, all must be dispended. Cou'd we pay back again our Lords money which we have not laid out, yet still the account depends, still we are in danger of a *recepisti*; for nothing clears our accounts with God but pariation of expences with receipts, Gods account must have no remain. Secular thrift is seen in saving, but divine thrift is best seen in spending: whether therefore thou spendest amisse, or whether thou savest amisse, thou art still liable to a *Recepisti*.



THE THIRD
SERMON.

I COR. 6. 13.

*Meats for the belly, and the belly for meats;
but God shall destroy both it and them.*



That then remains but that we take that counsel which St. *Ambrose* gives us, *Tanquam defunctus omni terrene abdicato negotio: contemne vivens quæ post mortem habere non poteris.* As if you were men already dead, sequester and separate your selves from earth and earthly things: Scorn that whilest you live which you cannot be owners of when

you are dead. If we were to make choice of some friend and companion whom we would endear unto us, with whom, as the Psalmist speaks, we were to take sweet counsel together, and walk in every place as friends; if we could undoubtedly foresee that after all our expressions of love and courtesie to him, at the last he would forsake us, would we admit him into our bosome, partake him of our counsel, and make no end at being at cost, and bestowing favours on him? Beloved, not onely meats and the Belly, of which here St. *Paul* speaks, but even all the goodly things of the world, which we wooe with so much affection, purchase with so much labour, retain with so much fear, entertain with so much expence; all these, if at length they betray us not, if they abuse us not, if they pay us not home with eternall infamy

infamy and death, yet we know for certain that at last they will, they must forsake us. What madness then is it to entertain with the expence of so much affection, so much time, so much labour, such unthankfull guests? But let us fall off from this so generall a speculation.

These words which I have read seem to come towards us, like the man that rid upon the pale horse, in the 6. of the *Revelation*, and hell followed him. Here are *meats and the belly*, the burthen and the beast, the horse and the rider; but death and destruction follow them at the heeles, it behoves you to take heed how you entertain them. When *Cæsar* was coming out of *France*, and now advancing towards *Rome*, the Senate and Magistrates send him word, that if he would be welcome there, he must dismisse his companies and followers. Beloved, herè now adresse themselves unto you *meats and the belly*; let their welcome be no other then *Cæsars* entertainment, let them dismisse their followers; if you admit them upon other termes, be sure you shall entertain with them death and destruction. There is in the Roman Story a strange relation of the *Equus Seianus*, a horse of one *Seius*, a Gentleman of *Rome*, excellent for shape, and colour, and pace, but unfortunate; never any man owned him but came to ruine; *Seius*, his first master is beheaded; next *Dolabella* perishes in a battel; *Cassius* the next, he murders himself at *Philippi*; and *Antony*, his last master, dyed a miserable death. The belly is indeed the true *Equus Seianus*, no man ever entertain'd him but it ruin'd him; for, still the last shot, the last reckoning can never be discharged but by the death of the entertainer. The Ark of God, though whilest it was abroad in the Land of the *Philistines*, it plagued every one that medled with it, yet when it was at home in its own Land it brought a blessing to him that gave it house room: But as for the belly and meats, it seems they have no proper country, no home, no place gains a blessing by them; for even in this world, which is their native soil, they must be destroyed; and as for the true *Canaan*, which is above, there they have no place at all.

I will not study out, as the manner is, any curious division of these words. The Holy Ghost hath here joyn'd the belly and meats together, and God hath entail'd destruction unto them both. Those whom God and the holy Spirit hath thus tyed I will not go about to divide: *Pereant res perditæ*; *Belly, Meats and destruction*, all here go hand in hand, and let them so go undivided. And no marvel, for to keep the belly within bounds there is nothing of power sufficient but destruction. *The tongue* (saith St. *James*,) *is an unruly evill*. Beloved, the tongue

is

- A is not a more unruly evill then the belly ; it is the fourth daughter of the horse-leech, unfatiable, evermore crying, give, give ; a rigorous creditor, which every day receives, and every day demands a tribute of meats and drinks, and pleasures, and the like : which way shall we go about to tame it ? First, it is not reason that can rule it : It was the saying of old *Cato*, *Venter non habet aures*, The belly hath no eares ; now it is a vain thing to endeavour to perswade with that which hath no eares. Secondly, it is not time that can over-master it ; for *Vitia ventris non modo non minuit etas, verum etiam auget* ; The vice and evil of the belly, intemperance in meats and drinks, is no way moderated, it is exasperated and increased by age. Thirdly, it is not the consideration of cost and large expence that can restrain it ; for it is a solemn maxime in the school of gluttony, ἡδὴς ποσὶνός τις χερσὶν ἐλπίσκειν, A near and hard and hucking chapman shall never buy good flesh. The belly and money easily part ; *Esau* will forgoe his birth-right, his honor, rather then lose his dinner. *Paulus Fovius* reports of a captain, one *Hugucchio*, that lost two Townes, onely because he would not break his meal ; for, being invited to a publick feast, and receiving tidings of a revolt intended, he neglected and let slip the occasion, onely because he was loth to lose his share of a liberall dinner. Fifthly, it is not policy nor wisdom that can over-reach it. *Solomon*, the most politick and wisest man that ever was, prostitutes his learning, wit, wisdom, and all, to that base and fordid appetite. Sixthly, it may be sickness and fear of death may seem to speak to the belly with some authority, and bear some hand over it. *Demades* the Orator was wont to say of the *Athenians*, that they never came to consult of peace, *nisi atrati*, but in blacks and mourning, by which he meant, that that people, till war had brought some extreme inconvenience upon them, and swept away their citizens, their friends, their kindred, would never think of peace. As the *Athenians* did by peace, so do we by temperance ; we never bethink our selves, or consult of moderate diet, *nisi atrati*, but in blacks and mourning, when our folly and intemperance hath cast us into some disease, and affrighted us with fear of death and destruction. And yet even this, though it be the strongest, cannot much prevail with the Belly ; for how many do we see that in the midst of their sickness and of death yet cannot forget their trenchers ? As they have been wont, *molliter valere*, to be dainty in the time of health, so will they endeavour *delicately agrotare*, to be delicious in their sickness ; *vinum aut frigidam concupiscunt, & deliciarum patrociniū in accusationem non merentis stomachi habent*, saith *Cornelius Celsus* ; they desire to please their intemperance with meats and drinks which hurt them, and put off the fault of a wanton appetite with pretence of a weak stomach. When *Philoxenus*

the Epicure had fallen desperately sick upon glutting himself on a delicate and costly fish, perceiving he was to dye, he calls for the remainder of his fish, and eats it up, and dies a true martyr to his belly. By this time you see, I hope, why it pleased God thus to yoke the belly and meats with death and destruction. Other passions in us find something that can subdue them, that can root them out: Fear and Anger they will yield to time and reason; Lust will abate with age and abstinence; onely the incessant appetite to meats and drinks is unconquerable, except it be by death, or extreme sickness, which is the way to death. This is a devil which no fasting, no prayer can cast forth, nor time, nor reason can extinguish. The Lessons therefore which I will raise from these words shall not spring from any division of them; I will consider them all in a lump, and out of this, that God hath irrevocably and without reprieve, doom'd both belly and meats unto destruction, I will fall to consider of such reasons as ought to be of force with us to wean our heart and love from these things, which must at length most certainly perish.

Yet ere I pass away to that part of my meditations, give me leave to make this quere, whence it is that St. *Paul* passes this sentence of destruction upon the belly? Shall not the belly run the same fortune with the rest of its fellow-members? When all the rest of the body shall be raised from the grave to immortality, shall the belly alone lye rotting for ever in the dust? Or, if it rise again, wherein then doth this sentence of destruction strike at the belly more then any other part? for, it were no good congruity to expound it of the common mortality in which all the members have alike their share. For answer; At that last and great and joyfull day, when all that are in the monuments shall hear the voice of God, these bodies of ours (every seed his own body) shall come out of their graves, with all their parts entirely as now they are; altered indeed, I confess, in quality, in agility, in glory and splendor, in impassibility, but in substance, and in all essentiall properties numerically the same. The destruction therefore which St. *Paul* sentences the belly unto, concerns not the substance, (for in this respect the head, the hands, the belly, the feet, all the members are in like state) but onely the use. The rest of the members of our body shall not onely rise the same in substance, but shall remain the same in function and use: These feet shall support us, with these hands shall we handle the Word of life, with these eyes shall we see him, with this tongue, these lips, and no other, shall we praise and magnifie him for ever: But the belly, and such parts as in use depend from it, shall indeed rise and remain the same in substance, but their function and use shall for ever cease; for, it is not onely

true

A true which our Saviour speaks, *they shall neither marry, nor be given in marriage*; but neither shall we hunger, nor thirst; nor receive nourishment, nor concoct, nor digest; which all are the proper uses of the belly in the time of our mortality. Arise therefore shall our members from the dust and rottenness, and though not all *quoad usum*, for use and function, yet all *quoad complementum corporis*, to make the body entire and complete. And so I come to fall upon those meditations at which I but now pointed.

Meats for the belly. Eating was the way by which sin first
 B came into the world: I think I may say the first eating begat the first sin. If I mistake, the ancient Fathers of the Church have led me into error; for, in their Homilies & Exhortations unto Fasting, nothing is more frequent with them than to fall foul upon our first Parents, because they brake their fast too timely, and amiss, where they should not. So that it seems eating and sin are twins, born at the same time, and at the same birth. Had *eating* bred no other sin but this, yet this one, which was the provoker of Gods wrath, which expell'd us from Paradise, which brought a curse upon our selves, and all the world beside, which had laid us for
 C ever in dust and rottenness, if the Son of God had not come himself to redeem us; this one I say had been enough to have taken from us all appetite to meats, and bound us to a perpetual fast. For, if *Abab* fell down upon his bed, and refused his meat, because *Naboth* would not give him his Vineyard, how much more might our first Parents have bound themselves to a perpetual fullness and abstinence, that thus by eating lost a far fairer Garden than that of *Naboth*? But, Beloved, as Sin and Eating were born together, so, like loving twins, they walk on hand in hand; for look to the next sin, to that of *Cain*, and see if eating have not a
 D hand in that too; for, whence came it that *Cains* Sacrifice was not accepted? *Male divisti*, say the Ancients; and some have thought that the Hebrew Text saith so too, he made an ill division betwixt God and himself; for whereas *Abel* brought of the fattest and the best, and offered them to God, *Cain* thought worse and meaner were fit enough for God; the best he kept for his own diet. Go we forward, and take notice of the sins which drew the flood upon the world, and we shall find that *eating* was not behind in helping them on. The Scriptures point out two
 E sins unto us, *Oppression* and *Lust*: Intemperate lust is the inseparable companion of intemperate eating; *Nunquam vidi continentem quem non vidi abstinentem*, Seldom have you seen one continent that is not abstinent. We have thus far surveyed one world, and the sins of it, and we have found that eating is *ἡ πρώτη καὶ ἡ μετὰ ταύτην*, the first sin, the next, the last; all thrive by the favour of intemperance in meats, or drinks, or both. But now

we have a new world, clean wash'd; what is it which now brings A
 sin upon *Noah*, the father of the second world? even the same in
 a manner which brought it upon *Adam*, the father of the first;
Adam sinned by eating, *Noah* by drinking: *Eating, Drinking*, no
 great matter to choose, both are *gula*, both are the intemperance
 of the mouth, and tast, and belly; and both intended here by
 Saint *Paul* under the name of *Meats*. *Verisimile non est ut quis di-*
midiam gulam Deo immolet, aquis sobrius, cibis ebrius, saith *Ter-*
tullian: As therefore *Tertullian* acknowledged a drunkenness in
 meats, so is there gluttony in wines and drinks. So then, as by the
 mouth and belly sin comes into the new world, so it goes on; for, B
 the sin next specified in Scripture is that of *Sodom*, and the five
 Cities: Would you know what sins they were? the Prophet will
 tell you, *Idleness and fulness of bread*: He adds not Lust, for he
 needs not; that followes naturally upon the former, *tanquam va-*
ra vibiam. Idleness, fulness, and lust, they are a threefold cord,
 twisted by the devil, and hardly untwined and severed by any
 man. *Mens enim otiosi nihil aliud cogitare novit nisi de escis &*
ventre, saith *Cassianus*; The mind of an idle person runs upon no-
 thing but his belly and meats. No sooner were the Jews freed from
 the Egyptian bondage, and now began to be at leisure, but forth- C
 with, *Agape in cacabis fervet, fides in culinis calet, spes in ferculis ja-*
cet; All their meditations are fixt upon the flesh-pots of *Egypt*,
 their devotion is spent upon Onions and Garlick, and those other
 Egyptian Deities. Now, the belly once filled, you need not
 doubt what follows: *Repletus venter facile desummat in libidi-*
nem; A full belly easily dissolveth and dischargeeth it self by lust. *Xe-*
nophon, disposed to trifle away some of his spare time, writes an
 idle discourse, which he calls his *συμπόσιον*, his Banquet; where,
 after much impertinent talk, for the close and upshot of the meet-
 ing, he brings in, for the farther chearing up of his company, two D
 young boyes acting *Bacchus* going to bed to *Ariadne*; which they
 did in so gross, so unseemly, so loose a manner, that by and by
 (saith my Author) all that were married hasted home to their
 wives, and the unmarried vowed they would not continue long
 so. Lo here the true issue of intempestive comessation and com-
 potation; for surfer and lust dwell never far asunder. And there-
 fore the Apostle *St. Paul*, when he had forbidden the Romans
Rioting and drunkenness, he immediately addes unto them, *cham-*
bering and wantonness; *Appendices scilicet gula, lascivia & luxuria*,
 as *Tertullian* upon those very words doth note; *Wantonness and*
luxury are the complement of riot and intemperance. By all this
 which I have delivered I suppose by this time that your selves
 can conclude, what care and watch we ought to hold over our
 meats and drinks; for, if eating were the door which first admitted
 sin, if it hath been a perpetual fomentor & nourisher of sin, we can
 do

A do no less than to *set a watch upon the door of our lips*, not onely to beware what goes out, but what likewise goes in there. Unskilful fencers will be sure still to remove their ward there where they have once received a blow, though they suffer some other part to lie open : It were a great shame for us, if having so long combated with the Devil, and received so many blows by incautious eating, we should not have so much wit as young and unskilful fencers have, remove our ward thither. Yet I will endeavour to bring certain reasons, farther to move you to keep diligent ward about that action.

B And first, the error and intemperance of eating is close and retired, it is not so easily discovered, and so most what escapes reproof. This security, as it is a great enticer to the vice, so should it stir us up the more to be watchful over it. The vice of drunkenness presently betrayes it self, *crimen vultu incessuque fatetur ebrius* : The gate, the look, the speech, the colour of the countenance, all these betray the drunkard, and lay him open to shame and reproof. Hence it is that fits of Surfet upon meats are mostly stolln, no eye sees them ; surfet upon beer or wine not so. As

C it hath been said of unskilful Physicians, under whose hands many Patients miscarry, *that the earth hides their faults*, so may it be said of those who offend in meats, the earth many times hides their faults ; some sudden, some sharp disease brings them to their grave, where the cause lies hidden till the resurrection : in the mean time some ordinary casualty, or the will of God, gives countenance to what is done. Again, it is not a thing hard to be discovered, that there is a partiality in men in their censures of these vices ; many men are oft-times very angry with full cups, who can be patient enough at full-fraught tables. Aristotle

D tells us, that those that delighted in pleasing smells are not to be ranged among intemperate persons : I must confess I think he was deceived ; for, to be over-indulgent, over-studious to please any one sense whatsoever, I say not onely the Taste and Touch, but the Eye with gawdy shews, the Smell with fragrant and costly perfumes, the Ear with delicate Airs in Musick, is truly vanity and intemperance. The reason of his error was, that he measured vices by the sensible inconvenience that follows upon them. Divines distinguish of the Sacrament ; some there be, say they, *que imprimunt caracterem*, which leave a mark behind them ; others

E leave none at all. This distinction fits the vices well ; but Aristotle knew it not : Some vices leave a character, a mark, by which you may easily discover them ; others are more close, their way is like the way of a serpent over a stone, or the way of a bird in the air, they leave no track, no footstep behind them. Sin in meats is very often committed, but it is not often discovered ;

red; you cannot trace it, it many times leaves no character to betray it. Now, Beloved, (and this was the reason why I have spoken all this) by so much the more ought we to be wary in eschewing this vice, by how much it is retired and unespied; remembering what the Apostle hath told us, that *Some mens sins are open before hand, going before unto judgment; and some follow after.* Open sins, sins that leave a character, these go before unto judgment; but sins that are otherwise shall not be hidden.

Secondly, another reason perswading us to keep watch over the vice of eating, is, that we have no law to restrain it; for table, for diet, no man hath any law but his money or his credit. Let our excess be never so great, let the surfeit be never so apparent, yet is there no Magistrate to chastise it. This neglect opens a way to the practice of the sin, and makes men believe that the vice is lawful. *Hippocrates* complained much that there was no law to restrain the errors of Physicians, *καὶ αὐτὸς ἐδοξίμει*, excepting perchance some small disgraceful report when a fault was espied. Errors of diet have not so much as this to restrain them; yet to make a law in this behalf there is cause and ground enough. *Interest reip. ne quis re sua malè utatur*; It is a rule warranted by all reason, that it concerneth the publick good of the Commonwealth that no man make ill use of what is his. The want of laws is it which hath given entrance to such monsters of luxury and prodigality of whom *Tertullian* spake, *Quibus deus venter est, & culina templum, & aqualiculus altare, & sacerdos coquus, & sanctus Spiritus nidor, & condimenta charismata, & ructus prophetia est: Whose god is their belly, the kitchen is their temple, the dresser is their altar, the cook is their priest, &c.* What examples are extant every where of this kind of men? *Augustinus Chieffins*, a Banker, a Money-merchant at *Rome*, at the Christning of his son entertained *Leo* the Tenth upon the River of *Tibris*, and all the foreign Ambassadors, with the Nobles of the City, with all exquisite and curious fare, disht out in costly plate; and upon the change of every Service, (and they were not a few) all the meats, plate and all, all was cast away into the River, and new and costlier still supplied in the room. But what need I seek so far as *Rome*? our own Kingdom will yield us examples. Search but our own Records, consult but with the Author *De præsulibus Anglia, Of the Prelates of England*, and see what a prodigious Dinner is there described, at the Consecration of one of the Archbishops of *Canterbury*; & *horum tamen nihil Gallioni cura erat*, yet was there found none of the *Gallions*, none of the Magistrates of the times, that took it to heart, or once thought to chastise it. Yet had the ancient Romans (to the shame of Christians) their *Leges sumptuarias*, such laws as gave restraint to riot and excess at tables.

- A bles. But what speak I of the laws of men? The first positive law that ever God himself made was *lex sumptuaria*, a law confining *Adam* in his diet and eating. From this Act of God we may observe these two things; First, the necessity of circumscribing and giving bounds to that action. Secondly, which is the best and fittest time to enact this law. And first, for the necessity; it hath been by vertuous men evermore thought, that the beginning and first step to vertue is, *ventri bellum indicere*, to bid defiance to the belly, and betimes to begin to check it. *Primum nobis ineundum certamen est adversus gastrimargiam*, saith *Cassianus*;
- B The first stroke which is to be given in this our warfare against the flesh, is to be directed against the belly. *Cesar* was wont to command his souldiers, *faciem ferire*, to strike at the face; the laws of our spiritual warfare give us another rule. Men by the light of nature have seen thus much; it was the counsel of *Pythagoras*, *κελεύει δ' ἐπιζῆτο τούτων, γαστρί μὲν πρῶτα*, First, and above all things, saith he, be sure to make your self master of your belly. See you not what men do in the besieging of Cities? they cut off all convoy of victual, and that done, they know the place cannot long hold out. He that intends a leaguer, and purposes to make himself master of his body, let him be sure to cut off all unnecessary convoys of meats and drinks, and the siege cannot last long.
- C Secondly, I told you there was another thing observable in this action of God, and that is the time in which he gave this law. *Casarius*, brother to *Gregorie Nazianzen*, had a conceit, that *Adam* remained in Paradise forty dayes, and that the law concerning eating was not given til the very later end of this time; & that that part of *St. Pauls* disputation *Rom. 7. Once was I alive without the Law, but the Law came, sin revived, and I was dead*, was to be understood in the person of *Adam*, for that part of the forty dayes wherein he supposed that the law concerning eating was not given. Beloved, I know no ground, no warrant for this conceit; the Scriptures tell me that *Adam*, immediately upon his creation was brought into Paradise; that immediately upon his entrance into Paradise the Commandment concerning eating was layed upon him; no footstep of any longer date of time is allowed. It was the purpose of God that *Adam* from his very beginning should be a subject of obedience; wherefore he leaves him not an hour to his own discretion, but resolves to make trial of his obedience in the very first action which in course of Nature he was to do.
- E Betimes, immediately upon his first creation, in his infancy as it were, he thinks good to set bounds to his diet. Nature leads the hand to the mouth; and hence it is, that Infants, whatsoever you put in their hands they presently put it to their mouths. This proneness therefore of nature God restrains at the very beginning; to leave unto us an example to do the like by

those whose education is committed to our charge ; for from neglect of this proceeds the greatest part of the miscarriage of youths in their luxurious and riotous courses. *Ante palatum eorum quàm os institimus*, We season their palats, and teach them to know delicate meats, before they can give plain accent to any syllable. From the liberty they see we take they learn to be licentious ; from our full tables they learn to riot ; from our example they learn to love evil before they know what good is. Hence is the world filled with complaints, Fathers of Children for their luxury, Children of Fathers for their ill example ; for, it is but just that evil example should return upon the head of him that gave it. *Petrus Crinitus*, a great Clerk in the dayes of our Grandfathers, thought it fit (forsooth) when he was now old, to do as *Socrates* did, under colour of free teaching to converse with youths in the streets, in the Teniscourts, in Taverns and Comptations : But this error cost him dear, for being on a time in a youthful meeting, one of his petulant Convivators poured a cup of cold water on his head ; which affront he took so heavily that he went home and died. Let Parents and Tutors take heed what behaviour they use with those who are committed to their charge ; for let them make account they will *frigidâ perfundere*, first or last they will pour a cup of cold water upon their heads, to their grief and shame. To conclude then this point ; Find we no law made to restrain the vice of eating ? let us remember what *St. Paul* saith, *A good man is a law unto himself* : let every man be his own Magistrate, and let him lay upon himself this law, *omne superfluum vetitum esto*, Whatsoever is superfluous in meats and drinks let it be taken as forbidden. And so I pass away unto another point.

A third inducement unto the vice of eating, of which we ought carefully to beware, is this ; we see that the custom of superfluous eating prescribes upon us occasions : for, I know not how, generally all the world over, it is become one of the greatest pieces of State and Ceremony. No solemn day, no triumph, no publick joy, no great business, but eating must be the solemnest and most ceremonious part. Coronations of Kings, Consecrations of Bishops, Academical Acts and proceedings, Inaugurations into Maioralties and Offices, Marriages, Christnings, Funerals, casual salutation betwixt private friends, expressions of love, Caressing and much-making, the chief solemnity, the crown of all these is superfluous eating : As if our life were like to one of *Terence* or *Plautus* Comedies, no Scene of it must pass without an eating and gormondizing parasite. *Quid hoc aliud est quàm incitare hominum cupiditates per se incitatas ?* What is this but to adde oyle unto the fire ; to set afire those desires and lusts in men which

A which are already too much inflamed? *Pliny*, considering with himself the nature of the Element of Fire, how rapacious and devouring a thing it is, and quickly consumes whatsoever it layes hold of; what store of it there was in the world; how it was in every house, in every mans hand; how it was above us in fiery Meteors, and beneath us in Fountains in the bowels of the earth; began to marvel with himself that all the world was not consumed with fire. He that shall consider with himself how dangerous a thing superfluous eating is, how it exhausts and wastes away mens estates, how it destroyes our health; and withall consider
 B how common it is with all men, of all estates, and how it intermixes it self with all occasions, all actions, might marvel, as well as *Pliny* did at fire, why by means of it the world was not long since destroyed. All this perchance might yet be tolerable; for we have medled yet but with the world: Now *St. John* compounds the world of three Elements and principles, *the lust of the Flesh, the lust of the Eye, and the pride of Life*. Superfluous eating is one of these three, or at least a part of one of them. But what shall we say when we find it *in Dei rebus*, when we shall find it made a part of Religion and the Service of God?

C The world is apt upon all occasions to fall upon unnecessary comeilation and compotations, the Church needs not strike in to set it forward, and make feasting a part of Religion, and bring the Church and the Kitchen together. And yet we see it doth; for when we celebrate the memorial of any Saint, the birth or death of any Apostle or Martyr, do we not call this solemnity their Feast, and so accordingly solemnize it with excess of cheer? I have often wondred upon what discretion it is that Christians have thought fit to celebrate the memorials of Saints with feasting:
 D Why should times of greatest seriousness be managed with feasting, which is one of the greatest vanities? *Stultum est nimia saturitate honorare velle Martyrem, quem constat Deo placuisse jejuniis*; It is a foolish thing, saith *St. Hierom*, for any man to think he honours the Saints with eating, who are known to have pleased God best by fasting. The ancient Ethnicks were wont to celebrate their
 E *μεγάλα*, their feasts of sobriety and fasting in the honor of *Bacchus*, who was their god of riot and drunkenness. Upon the like fancy I think (else I know not whence it should come) have Christians enterprised to appoint feasts of excess in the honor of the Saints, who are known to be, I say not Gods, but, presidents and examples of all temperance and abstinence. The Church of *Rome* is wont, even to this day, when she gets the reliques and ashes of any of the Saints, to lap them up in silk and costly stuff, and shrine them in silver and gold; whereas, when the Saints themselves were on earth, and their bodies the living Temples of

the Holy Ghost, they would have thought themselves much wronged if any such costly ornaments should have been employed about them. Shall we think we honour them when we lodge their dead bones in stately Sepulchres, whose glory it was in their lifetime to dwell in poor cells, and grotts, and caverns of the earth? Since their departure from us to heaven, have they altered their judgment, and learned there to approve and admire that which here in earth they thought their chief vertue to contemn? *Scilicet nostros mores templis immittimus*, We think that God and the Saints are like our selves, and taken with that which pleaseth us: For, whether or no to expend these things in honour of God, be a sign of our love to him, I know not; but this I know, that it is a most certain sign, and a betrayer of our love to those things. For, Beloved, if we had no love unto them, if we bare them no respect, would we think we honour'd God by offering that to him which we our selves contemn? *Macchiavel*, writing the life of *Castuccio Castracano*, a Gentleman of *Luca*, tels us, that he delighted himself much in often feasting; and being reprov'd for it by some friends of his, he gave them this answer, *If feasting were not a good thing, men would not honour God and the Saints so much with it*. Lo here, Beloved, the natural consequence of Church-feasts; they are nothing else but an Apology for luxury: For when the Ministers of God shall out of these and the like places reprove superfluity of diet, the people have their answer ready, If this were a fault, then why is Christ and his Saints thus honoured with it?

This splendor of feasting and eating in memory of the Saints hath a little dazel'd the eyes of some great persons; *St. Hierom*, although a great Clerk, and singular contemner of secular superfluities, yet we see in what a strange passion he was when he wrote his book against *Vigilantius*. And what, think you, might be the cause of so much heat? Understand you must, that there was a custom in the Church, in sundry places, for men and women, young and old, of all qualities and conditions, upon the Vigils of the Martyrs, to come together by night, and meet in Church-yards, and there eat and drink upon the Tombs of the Martyrs. This corruption *Vigilantius* had reprov'd: And good cause I think he had so to do; *Nox, vinum, mulier*, when men, women, maids, shall meet together by night in Church-yards to eat and drink, I think your own discretion will easily suggest unto you what fruits were like to come. It seems the Churches found some which they liked not well of; for by common consent these kinds of meetings have been long since laid down; and in some Churches express Canons by Synods have been made to decry them. Yet the maintenance of this was that great matter which

A which cast *St. Hierom* into so great choler. Yet these men have brought feasts into the Militant Church; what shall we think of those who have brought feasting into the Church Triumphant?

B There was an error in the Church, very ancient and very general, called the error of the *Millenaries*; which arose immediately after the Apostles times, and strongly prevailed with almost all the Fathers of the Church before the Nicene Council: These men taught, that there would be a time when our Saviour should come from Heaven, and raise out of the dust all those that were his, and reign with them here on earth a thousand years, in all abundance, in all secular pomp imaginable. Would you know what blessings these men did expect in that imaginary Kingdom? Let *Irenaeus*, Bishop of *Lyons* in *France*, tell it you, who was one of the great Patrons of that error, and lived within two hundred years of Christ: He bringing in our Saviour discoursing to his Disciples concerning the state of that Kingdom, amongst other instances of great happiness there to be found, makes him report this, *There shall be* (saith he) *in a field ten thousand vines, every vine shall have ten thousand branches, every branch ten thousand stalks, every stalk ten thousand clusters, every cluster ten thousand grapes, and every grape* (*viginti quinque metretas*) *five and twenty pottles of wine*. More to that purpose doth that Father speak; by which he evidently betrayed what a childish gross conceit he had of the spiritual Kingdome of Christ, which he took to be like *Mahomets* Paradise, and measured out the Kingdome of Heaven by meats and drinks; which, above all things in the world that carry any necessity in them, are the most vain.

D Again, for the better countenance of this outward jollity in the Church, I see some men have attempted to entitle our Saviour Jesus Christ himself unto it; for, First, it is espied in Scripture, that our Saviour is often found at feasts. Now for the rest, that which the Scripture cannot do, Tradition shall help us out in; for, in the Second place, Tradition will instruct us, that the seamless Coat which he wore was of a precious stuff and admirable texture. Thirdly, Tradition will tell us that he had a silver cup, wherein at his last Supper he gave the Wine; and that this cup is to be seen at this day in some one of the Parish-Churches of *Rome*. Fourthly, in the publick Treasury of the Common-wealth of *Genoa*, there is a Charger made of an holy Emerald; a very rich and precious piece: If we consult with Tradition, that will tell us, (and the whole Common-wealth of *Genoa* doth believe it) that this was the

dish wherein our Saviour Christ had his diet served. Thus, Beloved, we who should frame the world to fit Christ, have framed a Christ to fit the world: And if we hearken but a little to the belly, the issue of all will be this; not onely the World, but the Church, Religion, Heaven, Christ himself, will turn to good-fellowship. If the world joyn with the belly and meats, it doth what becomes it; *Habent enim qualitatem symbolam*, they sympathize all three; for, as God shall destroy both it and them, so must this world pass away, and the form of it; onely let Christians and the Churches hope be immortality. Give me leave to conclude with the very words with which I began; What then remains but that we take the counsel which St. Ambrose gives us? *Tanquam defunctus, &c.*

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THE



THE FOURTH SERMON.

MAT. 23. 38.

Behold, your House is left unto you desolate.



Everity in God seems to be a quality not natural, but casual and occasioned, unto which in a manner he is constrained besides his nature: *ἐν γὰρ μόνον πᾶσι τὸ ἀγαθόν*, For God, saith *Trismegistus*, hath but one onely property, one quality, and that is Goodness. *Prior bonitas Dei secundum naturam, posterior severitas secundum causam; illa ingenita, hac accidens;*

illa propria, hac accommodata; illa edita, hac adhibita, saith *Tertullian*. The prime quality in God is goodnes, for that is natural; severity is later, as being occasioned; that is eternal, this is adventitious; that is proper unto him, this is but borrowed; that inwardly flowes from him, this is forreignly fixed upon him. We usually observe, that if we would know things what they are by nature and of themselves, we must consider their first actions and operations, which voluntarily flow from them before that either Art or Custom hath altered them. Beloved, will you know the truth of what I but now spake, that God of himself and by his nature is onely good? then observe his first actions into which his own nature carried him. Number all his acts from the Creation till the Fall of Man, and you shall find in them nothing but goodness. When he created this beautiful frame of Heaven and Earth,

Men and Angels, in that wonderful order, who counselled him ? or what moved him thus to do ? He was of himself all-sufficient and needed nothing, why then did he thus break out into action ? certainly because he was good : For, goodnes *otium sui naturā non patitur ; hinc censetur, si agatur.* Goodnes is a restless thing, alwayes in doing, and it loses his nature if it be idle : It is like a fountain, it cannot stay it self in it self, it must find vent and disperse it self. Even so, Beloved, God, because he was good, could not contain himself within himself, but his goodnes forced him to break out, to communicate himself, to give being unto other things, that so he might have as it were fellows and companions to take part with him in those excellencies which were in himself. There goes in our books a saying of one whose name I do not well remember, that said, *He would not be in Heaven were he to live there himself alone.* God seems to have been of this mans mind, & to have thought Heaven it self unpleasant, till he had provided him companions. Secondly, when he had created man, he leaves him not, as the Ostridge doth her young, upon the shore, but he takes him to himself, and places him in a place of pleasure. This was no doubt a further argument of his goodnes. Thirdly, when he created an helper for him, he did so because he saw *it was not good for man to be alone.* Fourthly, that he gave him a law by which he was to order his steps, this was yet a farther degree of goodnes : For, thinking it not enough that man should enjoy onely earthly pleasures, he ordained him a law, by observation of which, as the Angels by *Jacobs* Ladder, he should ascend up to supernatural and heavenly blifs. Hitherto, Beloved, whilst all that he is he is of himself, his countenance is fair as the Sun in its strength ; no frown, no wrinkle in his forehead : But look upon him after this, when mans folly had wrought him against his nature into another mould, when he had been provoked by the sin of our first Parents and their rebellious Off-spring, and he is now no more himself. We may say of him as *Naomi* speaks of herself in the Book of *Ruth*, *Call him no more Naomi* (that is, Pleasant) *but call him Mara* (that is, Bitter) *for he hath dealt very bitterly with us.* He is now no more that God that made us, but he is that God that we have made : *Fecimus enim, non accepimus severum*, for we received him a Creator, a good, a calm and a gentle God ; but we have made him a destroyer, a fierce, a stern, a severe and angry God. *Marcion* the Heretick, considering with himself the wonderful mildnes of our Saviour in the New Testament, and the great severity of God in the Old, fell upon this conceit, that there were two Gods, one courteous and mild, the Author of the New ; the other fierce and malignant, the Author of the Old Testament. Indeed, to consider the marvellous difference betwixt God in his love and in his wrath, were almost sufficient

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- A ficient to make a man a *Marcionist*, and think there were two Gods; but that our common experience tels us that *Furor fit la-
sa sapius patientia*, no men more implacable and fierce when they
are moved, then those who are by nature most patient: as we see
that stone and iron, and such like bodies which hold out most a-
gainst the fire, being once hot do far exceed the heat of flax and
tow, and those combustible bodies that do so easily kindle: Therefore, Beloved, is our God so fearfully enraged when he is
moved, because he is by nature slow to wrath, and abhorring all
severity. Now, Beloved, of this fiery and angry God, I am, by the
- B course of the words which now I have read unto you, this day to
speak; which that I may the better do, I must request you to ob-
serve with me what order God doth observe in the pouring out
of the Vials of his severity and wrath: Sometimes he cometh in his
judgments like an epidemical disease, he uses difference and
choice, and singles out here one and there one, on whom he
makes his anger fall: Thus he doth, when by ordinary course of
Justice he takes the sinner in his wickedness. Against this Mans
reason hath nothing to object; for nothing more meet than that
every offender should bear the smart of his own sin. Sometimes
- C he comes like unto a deluge and flood, *incestum addit integro*,
Pell-mell, without any respect or distinction of persons, good or
bad, he carries away all before him. *Πολλάκις ἡ συμτάτα πόλις κακῶ
ἀνδρὸς ἀπύουα*, many times one mans sin ruines a whole Country,
as *Achans* offence turns all Israel to flight; or, as when for the sin
of *Saul*, in the Second of *Samuel*, all the people are like to starve
with famine. Thus doth he visit, not single persons, but whole
Nations, with famine and pestilence, with the sword, with fire,
with Earth-quakes, and the like, which, like the rain in the Gos-
pel, he makes to fall upon the good and bad. Now, Beloved, in
- D this part of Gods judgment there lies a depth which many men
do stand amazed at, and which well deserves our further medi-
tation. For, what shall we think? shall we suppose, that when
these general and unrespective judgments of God, by famine, or
sword, or the like, befall whole Cities and Nations, that there are
no righteous persons amongst them? that all that bear alike
part of them are alike sinners? this common charity will not
permit. Or shall we think that the Providence of God makes no
difference, but is like *Dauids* Sword, which devours one as well as
the other? that every man, let his life be what it will, gather he
little or gather he much, yet he must have his omer full? that
- E There is one event (as the Wiseman speaks) to the righteous and to
the wicked, to the clean and to the unclean, & to him that sacrificeth not:
as is the good so is the sinner, and he that sweareth as he that feareth
an oath? But this seems not to stand with Gods Justice; for *A-
braham*, in the Book of *Genesis*, urges God with this, and God

replies not to him ; *Wilt thou* (saith he) *destroy the righteous with the sinner ? shall not the iudge of Heaven and Earth do right ?* Beloved, at this depth of Gods judgments I now stand, to see if peradventure it be any way foordable, it by the grace of God I may find a passage through for your and my own instruction. Search therefore we will, so far as Christian sobriety shall give us leave, how it comes to pass that it is a just thing with God, in those common calamities of War, and Famine, and Pestilence, and the like, which many times befall whole Countries, to wrap up both good and bad without any difference, and at once to sweep them all away: For, you may be pleased to remember, that at my first entrance upon these words, I left that point of Doctrine to be discussed.

I made no artificial or curious division of the words, but went over them as it were step by step, word after word, in order as they lie. And, first, I considered the word *Your*, which is the first round and step in my Text, *Your house*. Which word, I told you, was a word of contumely and disgrace ; for our greatest glory is to be his, and not our own ; *You are not your own, you are bought with a price*, saith the blessed Apostle. When therefore speaking of *Jerusalems* house, he calls it *yours*, this was, I told you, a term of reprobation, and signified that it was no more his, he would no longer own it. From this word, *yours*, I went forward to the next word, *house*, which is the next step in my Text ; and finding that this word might bear a double interpretation, I drew from it a two-fold lesson ; First, I told you this word *house* might signifie the Temple, wherein he then was when he spake these words. Hence therefore, in that we might well understand him to threaten that he would therefore leave the Temple desolate, I drew a lesson, teaching us to consider and lay unto our hearts those fearful judgments which God did many times pour out even upon Churches and Chappels, and Houses dedicate to Religion and service of God, when they were abused to Superstition or Hypocrisie. Secondly, I told you this word *house* might by a Figure signifie the City *Jerusalem*, or rather that whole Estate and Kingdom ; for it is an usual phrase in Scripture, by these words, *the House of Israel*, and *the House of Jacob*, to expresse that whole Common-wealth. Hence therefore, in that we may understand him to threaten the ruine of the whole Estate and Kingdome of the Jewes, I drew a second lesson, teaching us to consider the judgements of God many times poured out upon whole Kingdomes without respect, when the people shall relapse from God, and fall to sinne. Now this lesson, which then I onely pointed at, but came not so near as to touch it, I purpose at this time, by Gods grace, fully to unfold and insist upon :

For

- A For it is a lesson above all others teaching us to take heed unto our waies, and to prepare our selves to undergo the good pleasure of our God. And so much the rather deserves this point to be carefully lookt into, because in this judgement of God upon whole Kingdomes, something there is which seems to crosse that justice by which the world is govern'd. I have heard that in the Civil Law it is a matter of danger, and will bear an action, if a man speak evil of a whole Society, or a whole Nation: And the reason is given, because there is no Society, no Nation so bad, but there may be found some good persons amongst them.
- B The *Æolians* were generally held for blunt and dull-spirited men, yet they yielded *Pindarus*, one of the prime and chiefest Ethnick Poets. The *Scythians* were accounted barbarous, yet they gave the world *Anacharsis*, one of the best Philosophers. The *Idumeans* were held for aliens and strangers from the Covenant of grace, yet unto them we owe *Jeb*, that most glorious pattern of patience. But, Beloved, our God regards not what is written in the Pandects, he governs not the world by the Civil Law; but out of a law of his own not onely speakes evil, but doth worse unto whole Nations, amongst whom notwithstanding some righteous persons are. *Ah sinfull Nation, a people laden with iniquity, a seed of evil doers, Princes of Sodom, people of Gomorrah!* These be the names by which he styles the inhabitants of *Judah* and *Jerusalem*; amongst whom I doubt not but many good men were, though no other, yet *Esay* the Prophet, who spake these words. And as he gives them all, without regard of difference, one name, so he makes them all, good and bad, to drink alike of one cup of captivity, notwithstanding there were many among them of great uprightness; witness *Daniel* and his fellowes. Again, *Theodosius* the Emperour, when the inhabitants of *Thessalonica* had in a wantonness and tumult slain one of his men, in revenge sent in his souldiers upon the City, and without examination and inquiry who were guilty, who were innocent, slew with a great slaughter all that came to hand. This fact of his so farre displeased *St. Ambrose*, at that time Bishop of *Millaine*, that he put the Emperour from the Lords Table, torbad him the Church, and ere he would restore him, made him in publick bewail his error, and crave forgivenessse of God for it. Thus indeed it was betwixt *St. Ambrose* and *Theodosius* the Great; But a greater then *Theodosius*, God, the great Emperour of East and West, he will do thus and much more in this kind, and no *St. Ambrose* must dare to question the justice of his action. Last of all, in the world, that which makes sinnes many times scape unpunished, is the multitude of offenders: *Nescio*, (saith a heathen man in the Historian) *an suasurus fuerim omittere potius prævalida & adulta vitia, quàm hoc assequi, ut palam fieret quibus vitiis*
- E

impares finus. Sins many times do reign amongst men, and spread themselves so farre and wide, that no strength of the Magistrate is able to suppress them; and therefore many times men think it best wisdom to let such sinnes alone, for he that goes about to amend them shall but betray his weaknesse. But, Beloved, God will not be out-braved by any sin, be it never so universal; it is not a multitude that can countenance or uphold iniquity against him; he will not regard or pittie the loss of so many lives, or be remorsefull at the shedding of so much blood. For, it is not onely true which the Prophet saith, *That a thousand yeares with him are but as one day*; but, in the case we now speak of, a thousand, a million, a whole world of men, are no more with him then one man. *Caligula* the Emperour wantonly wished that all the people of *Rome* had but one neck, that he might strike it off at a blow. Beloved, when the Lord Chief Justice of Heaven and Earth shall sit to do judgement upon sinners, all the world hath before him as it were but one neck; and if it please him, as once it did under *Noah*, he will strike it off at a blow. I know the world sometimes doth acknowledge a necessity of such proceeding, though joyned with some injustice: *Habet aliquid ex iniquo omne magnum exemplum, &c.* Exemplary punishments and publick reformation can never take place, without some wrong to some particulars; but the wrong which doth befall some few is largely recompensed and made up by the good that redounds unto the whole. There was a law in *Rome*, that if a Master were slain by one of his servants, all the servants under his rooffe were to dye for it; also accordingly was the practise: For, when *Pedanius* was slain by his slave, 400 of his servants were put to death. This severity they thought fit to practise, so to secure the lives of men, and to restrain such mischiefs as might come by the insolency of servants. Yet, Beloved, that Mans reason may take no offence at these proceedings, and be scandalized that in these common calamities no greater difference is made betwixt the good and bad, we will, first of all, consider what reasons we may find out why God should hold so unrespective a hand: and secondly, we will draw some Uses from the Doctrines. And first of the reasons why God doth thus proceed.

And first I ask, what if peradventure we were able to render no reason at all of this action of God? ought this to prejudice or call in question the justice of it? Alas, we are men of dull and slow understanding; when we have turned our Books, and spent our daies and nights in study, and wearied our selves in searching out the causes of naturall things, yet with all this sweat, with all this oyle, we cannot attain so far as to know why the grasse which

- A which growes under our feet is rather green, then purple or scarlet, or any other colour. And think we then to dive into supernaturalls, and search out those causes which God hath locked up in his secret Treasures? *St. Austin* having written to a scholar of his, and opened many points unto him, tells him, that if he had given him at all no reason of such things, as he had written, yet he ought to be with him of such authority and credit, that he should take them upon his word, without any farther question. Was it thus betwixt *St. Austin* and his scholar? how much more then ought it to be so betwixt God and us? how readily ought
- B we to take him on his word, and willingly believe him above, against, our reason? *Hiero* King of *Sicilie* when he had seen those wonderfull devises and engines which *Archimedes*, that great Mathematician and Engineer had fram'd, and considered what marvellous effects they were able to produce beyond all expectation, he commanded to be proclaimed, that whatsoever *Archimedes* hereafter affirmed, how unlikely soever it seem'd to be, yet *sans question* it should be taken to be true. Beloved, the great Geometrician of Heaven, which made all things in number, weight and measure, hath infinitely surpassed all human inventions whatsoever; and can we do him less honour then *Hiero* did to *Archimedes*, then cause it to be proclaimed throughout the world, that whatsoever he saith or doth shall be taken for just and true, howsoever no probability, no reason can be assigned? The whole disputation of the book of *Job* doth drive at this very Doctrine; for, when that God had afflicted *Job* in that feartull manner, and his friends were come to comfort him, there arises a question concerning the reason why *Job* should thus be handled: His friends, grounding themselves upon this conclusion, that all affliction is for sin, lay folly and iniquity to his charge, and tell him
- C that though he had made fair shew in publick, yet certainly he had been a close irregular; and though he had escaped the eye of the world, yet the judgement of God had found him out. But *Job* on the contrary stoutly pleades his innocency, and marvels for what reason the hand of God should be so heavy upon him. And when their controversie could have no issue, behold, *Demè machina*, God himself comes down from Heaven, and puts an end unto the question; and having condemned *Job* of ignorance and imbecillity, tels him, that it was not for him to seek a cause, or to call his judgments in question.
- D

E Secondly, it may well be that we may save our labour, that we need not move the question, or seek a reason at all: For, in these common calamities which befall whole Kingdoms, it may be God doth provide for the righteous, and deliver him, though we perceive it not. It is the property of God, *πρόγειν ἐν ἀπρόκειτο*, to find

find means when all mens inventions faile : *He bringeth down into the grave, and raiseth up again*, saith *Hannah* in the first of *Samuel*. Some examples in Scripture make this very probable : The old world is not drowned till *Noah* be provided for ; *Sodom* cannot be fired till *Lot* be escaped ; *Daniel* and his fellowes, though they go away into captivity with rebellious *Juda*, yet their captivity is sweetned with honours and good respect in the land into which they go. And who knows whether God be not the same upon all the like occasions ? How many millions of righteous persons have thus peradventure been delivered, whose names notwithstanding are no where recorded ? It was an observation of the Junior *Plinie*, *Facta dictaque virorum illustrium alia clariora, alia majora* : All men have not gained credit in the world according to their desert. Some things of no great worth are very famous in the world, whereas many things of better worth are less spoken of, or perchance ly altogether buried in obscurity, *carnerunt quia vate sacro*, because they lighted not on such who might transmit their memory to posterity. The examples of *Daniel* and *Lot*, and sundry others, which because they stand upon record, take up the talk and speech of the world, may peradventure be of this rank, perchance they are onely *clariora*, they are onely more spoken of ; and others, whose memory is lost, are *non minora, sed obscuriora*, are no whit lesse then they, onely they are lesse spoken of. *St. Austin* observes out of *Sakust*, that divers reading the ancient Stories, and finding many famous persons mention'd in them, much commended those times, because they thought that all the men had been such as those. As this was an error in those that read the ancient Stories, so let us take heed, lest we reading the holy Stories of the Bible fall upon a contrary error ; and finding the memory of *Daniel* and *Lot*, and others, so strangely in these generall plagues delivered, suppose, there were none but these ; *Vixere fortes ante Agamemnona*, doubtless, both before and since, millions have made the like escapes, though their memory lies buried in oblivion.

Thirdly, be it granted that in these oecumenical, these general plagues, the righteous and sinner speed alike, yet there is great reason it should be so : For though in great and crying sins the righteous partake not with the wicked, yet in smaller sins the righteous and sinner evermore concur. For who is amongst the sons of men that can presume himself free from these kind of sins ? Now the greatest temporall punishment that is imaginable is far too little for the smallest sin you can conceive ; for, the due reward of the smallest sin that is can be no lesse then eternall torment in hell. This is enough to clear God of all injustice ; for who can complain of temporall, that doth justly deserve eternall

A nall paines? Or why should they be severed in the penalty that are thus joyned together in the cause? And what though the fault of the one be much the lesse? it will not therefore follow that the punishment should be lesse. It will seem a paradox that I shall speak unto you, yet will it stand with very good reason, Great cause many times there is why the smaller sin should be amerced and fined with the greater punishment. In the Pœnitential Canons, he that kills his mother is enjoyned ten years penance, but he that kills his wife is enjoyned a far greater: and the reason is immediately given, not because it is the greater sin, but because

B men are commonly more apt to fall upon the sin of murdering their wives than their mothers. Beloved, the reason is larger than the instance, and it teaches us thus much, That in appointing the mulct for a sin, men ought not onely to consider the greatness of it, but the aptness of men to fall into it. It is a note that St. *Austin* layes upon smaller sins, that they are *tantò crebriora quanto minora*, because they be lesse men presume the oftner to commit them. It is good wisdom therefore when ordinary punishment will not serve to redress them, to enhance and improve their penalty. *A. Gellius* reportes that there was a law in *Rome*, that he that gave a man a box on the ear was to pay him about the summe of twelve pence of our money: Now there was a loose, but a rich, fellow, that being disposed to abuse the law, was wont to walk the streets with a purse of money, and still as he met any man he would give him a box on the ear, and then a twelve-pence, and a box of the ear, and so a twelve-pence: to repress the insolency of such a fellow, there was no way but to increase the value of the mulct. Beloved, the same course doth God take with us; when his ordinary and moderate punishments will not serve to restrain us from falling into smaller sins, he

C sharpens the penalty, lest we should make the gentlenesse of the law an occasion of sin. And hence it seems it doth proceed that God many times layes so great penalties upon the righteous person, and couples him with the grosser sinner in these general plagues which by his providence do befall the world.

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E A fourth reason I will borrow from St. *Austin*, who in his first Book *De Civitate Dei*, touching upon this question, Why the righteous partake with the wicked in common calamities? notes one special cause to be, that they use not that liberty which they ought in reprehending sinners, but by their silence seem to consent and partake in their sin, and therefore justly partake in their punishment. For, Beloved, it is not as you think, that this duty of reprehension is improprieate, and pertains onely to the Ministry; it is a common duty: for, as *Tertullian* spake in another case, *In majestatis reos & publicos hostes omnis homo miles est*, Against

gainst Traytors and common enemies every man is a souldier: so is it true here, every one that is of strength to pull a soul out of the fire, is for this business, by counsel, by advice, by rebuking, a Priest; neither must he let him lye there to expect better help: *Thou shalt not see thy brother sin, but thou shalt rebuke and save thy brother*, saith God in *Leviticus*. He speaks it not unto the Priest, but to the people. *Cura animarum*, the cure of Soules is committed to every man as well as to the Priest: Every one of you hath cure of Soules, either of his child, or his servant, or of his friend, or of his neighbour; and if any of these perish through your default, his blood shall be required at your hands. The man in the Gospel that fell amongst theeves, when he was neglected by the Priest and the Levite, the Samaritan undertook the cure of him. Though thou be but a Samaritan, though but a Lay-person, yet if thou findest thy brother fallen into the devils hands, thou must not fend for the Priest or the Levite, but discharge the cure thy self: For, God that commands thee to bring home thy brothers beast, if thou find him going astray, much more meane that thou shouldest bring home thy straying brother. Common charity requires thus much at thy hand; and to make question of it, is as if thou shouldest ask with *Cain*, *Am I my brothers keeper?* The neglect of this duty, as in it self it is a great sin, so is it in another respect much greater, because it interests us in other mens sins: For were we frequent in discharging this duty, in all likelihood sin would not be so rife; whereas now, by neglect of it, we as it were pull down the banks, and open a wide gap to sin and wickedness. No marvel therefore if sometimes the righteous person find himself overwhelmed with those floods to which himself hath opened the way. And let this suffice for the reasons which may be drawn to clear Gods Justice from all imputation, in the execution of his general judgments. Let us now a little see what Uses we may make of this Doctrine.

And first of all, the consideration of the general judgments of God is a notable argument to work out the conversion of the obstinate sinner: For, howsoever many times sinners, in the heat and prosecution of their sins, forget and neglect themselves, yet when they shall be put in mind what a train their sin hath, how it may enwrap their posterity, their family, their whole country, how like it is unto the Dragons rayl in the *Revelation*, which drew down the stars from Heaven; how even good men and the Saints of God may fall within its compass, and smart for it; if they have not put off all sense of common humanity, this must needs make them return and consider of their wayes. For, as on the one side we say commonly, *Non nobis solis nati sumus, partem amici, partem patria, &c.* No man is born onely for his own good, but

A but for the good of his friends, for the good of his Country, and millions more beside himself: so is it true on the other side, no man sinnes unto himself alone, but with the hazard of his friends, with the hazard of his Country, and infinite more beside. The thought of this must needs break the heart of a sinner that is not quite turned to flint. We read in our books, that when *Ulysses* feigned himself mad, because he would not goe to the Trojan War, and in his madnesse drove his plough fantastically, those who were sent to discover him, layd his young son *Telemachus* in the furrow, to see if he would drive over him; B at the sight of whom all his mask of madnes fell off. Beloved, though sinners run mad in sin, though they drive as furiously as *Jehu* did, yet if we lay before them their wives and children, & *dulcia pignora*, if any sense remain, they will forget their madnesse, and not drive over them. It is a great means of loosenesse in many men, that they stand alone, and have none to depend from them, none to care for but themselves. And those who seek out persons whom they may employ in desperate purposes, will soonest fasten upon such an one who is C *ἀπορῶς, ἀνίστις, sinere, sine spe*, without house, or lands, or kindred; for such commonly are the fittest pieces to make instruments of villany who have nothing to lose. But, Beloved, in the case we now speak of, no man can assure himself he stands alone, and sins onely to his own danger; for if he live amongst men, he sins with the losse and hazard of millions more besides himself.

D Our second Use shall be a note of comfort for those good men who bear a part in any common calamity, it is this, That they be not disheartned to see themselves yoked in punishment with wicked persons, as if that God held the same esteem of the one and of the other: For, that is most true which St. *Anselm* spake, *Manet dissimilitudo passorum, etiam in similitudine passionum*; howsoever the penalties be alike, yet God sees a great difference betwixt the Patients, though the world perchance cannot distinguish them. The gold and the drosse lye in one fire, yet the Workman can distinguish them, and puts the one into his Treasury, the other to the Dunghil. The Wheat and the Chaff are both under one Flail, yet the Husbandman severs them, the one to the Granary, the other to the Fire. God in E very good wisdom may and doth refuse to discover his love by any outward token of distinction. Amongst the sons of *Jacob*, it occasioned much mischief, that their Father, in token of his love, had given his son *Ioseph* a gayer Coat than unto the rest of his brethren. To take therefore away from us all strife and emulation, it pleased God to clothe us all alike, and to leave

no difference betwixt the Coats of *Ioseph* and his brethren. It is the property of servants many times, if they discover their masters love, to be cranck and bear themselves proud of it, and so contemne their fellow-servants. That this befall not us, it pleased God to conceal his love untill time convenient, and mean while to give both good and bad the same Livery, the same look and countenance. Let us therefore with patience expect the day of separation; and since this world is the place wherein we must be cleansed and purified, let no man be disheartned if he find himself in the same fire with the dross, in the same floor with the chaff, in the same punishment with the wicked.

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